NATIONALISM TODAY

£1

A Call to Arms, A Call to Sacrifice

FRANCO FREDA

"In an unjust society, the only place for a just person is in prison."

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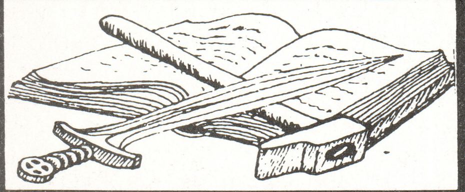

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COMMENTARY

NO. 42

IDEAS NOT PEOPLE

A considerable number of readers have enquired as to why we have dropped the by lines from articles in the magazine. The reason for this new policy is quite simple and perfectly innocuous, not withstanding the grotesque paranoia of the *Searchlight* crowd. The current leadership uphold the principle that personality cults, along with their attendant curses of hero worship and campaigns of personal denigration, have no place in the National Revolutionary Movement.

In the past the by lining of articles had two main negative results. The first related to internal security – it has allowed agencies like the *Searchlight* collective and the Special Branch to pinpoint *who* was arguing *what,* and from there to attempt the creation of leadership "factions" where there was manifest unity! One of their favoured introductions in this respect was the use of the phrase *"sources close to the Front's leadership report"* etc etc. In the future this type of stupidity will be almost impossible thereby enhancing our ideological unity and our organizational security. If our enemies want information, let them work for it. The days when a dim wit like Gerry Gable can earn a living as an "investigative journalist" simply by reading *NT* and leeching off the genuine,if now dated, research efforts of the late Maurice Ludmer are at an end.

The second by product of by lining has been a tendency of comrades to look *not* at the *ideas* expressed by a particular writer, but at the *person* promoting a particular idea. Whilst this is perhaps a simple flaw of human nature, there is no need for us to encourage this tendency. As a political movement we are interested in *solutions to problems.* Thus it is important that *all potential answers* are looked at *objectively*. If people can *only* focus on the idea because the author is unknown, we feel sure that with the passing of time constructive discussion will prevail. The truth of this assertion may be gauged from the fact that one prominent member of the leadership was tackled by different people, after the appearance of issue 41, about articles that "he had written". Despite the fact that he had *not* actually contributed to the issue, he was thought to be responsible for at least six different articles!

This demonstrates just how closely associated Ideas and Personalities have become. It is an unnecessary complication, and it is unworthy of the National Revolutionary Movement. It is not *who* believes, but *what* is believed that counts above all else. After all the National Revolution is an *Idea* not a Person or a clique.

The following is an abridged version of the defence appeal made by Franco Freda before the Court of Appeal in 1986 in Barri in southern Italy.

From Captivity Comes Salvation

I think that something needs to be said and understood in this court. I do not wish to say this through the emotive medium of words, but the quiet and serene transmission, that words on paper allow which are more completely detached from external influences and which reflect one's deepest feelings more accurately.

This writing is *not* designed to introduce new factors into the case which my lawyers have presented superbly. Thanks to their generous dedication light has been shed, sufficient light for those who wish to know the truth. Neither is this writing designed to accept the outrageous suggestion of the public prosecutor, when a pale and ghastly spirit was distorting this man's face, as he asked me to lie and to repent. An offer which, given that he is surrounded by liars, reveals a devilish wish to get others to lie also.

However, I think the time is ripe for the repentance – true and real this time – of those whom Judge Arcai described as " *mad and wicked prosecutors*". It was these mad and wicked prosecutors who for 15 years devised "fascist plots" and "violent fascist outrages", imprisoning thousands of innocent people, weaving an intricate network of trials which after years of suffering show their true nature as mad and wicked plots. This writing relates to my history and to my imprisonment up to the present day.

From my captivity, it can be demonstrated that there is a symbolic element which links me with the wider and growing captivity of individuals and peoples. To state my history I must attempt to detach myself from it, and to evaluate it from a **timeless** distance.From that timeless height is human existence measured, an existence which has its origins beyond this world and will continue beyond this world. From this height the short, painful and restricted events of a life of persecution and captivity seem to fade away. From this height an overshadowing of Justice for an individual seems to pale into insignificance.

As with the case of a Civil War, which is the greatest overshadowing of Justice and Truth, the importance of a single life or death seems irrelevant. Above and beyond all this there remains one truth: we are of celestial origin.

From my position as observer my captivity can be defined as one of the many thousands of symbols which synthesize the captivity of our Age. As the darkness grows the totalitarian State – Big Brother – cannot and will not recognize the rights and beliefs of those diametrically opposed to the totalitarian State founded on false principles. This State cannot make a truce with those who point to the foundational principles of Order and, therefore, of Life, and thereby condemn the unreality and nothingness of this State. Towards this antagonist no rights can be accorded and they can be put in chains. **Against them any method of warfare is licit.**

The time of the total eclipse of this world is approaching. A relentless time. Having unhinged the world from its holy and metaphysical basis, and having separated the ethical from the true, what is to act as a barrier against the dynamism of the only brutal force – this totalitarian State? What Good will still stand? What war will still be just if the criterion for Justice has fallen? How can we restrict this totalitarian State in comparison to which all tyrannies pale? The time of a universal and hidden civil war has begun.

Whilst in captivity Schmitt observed that for *everyone* danger was approaching. He continued by remarking that not just the academic, but everyone, could be crucified because they had a free thought or a free expression. And this by the work of men who have never had in their lives a free thought and for whom freedom of spirit is alien.

Civil war holds something particularly cruel. The danger is greater because each party is driven to establish its rights ruthlessly and to deny the same rights to other parties. This tendency is intensified to the point where instruments of Justice become instruments of annihilation. "Justice" is administered to enemies. The establishment of "Peoples' Courts" and "Committees of Public Safety" do not lessen the horror, they merely heighten it.

Public defamation or legal discrimination , public and private lists of proscription, denouncing people as an enemy of the State, People or Humanity, must not confer on people the juridical status of adversary. Even this last fundamental right has been removed. The hostility becomes so complete that even the oldest distinction between 'enemy' and 'criminal' is dissolved into a violent conviction of its own right. Possessing doubts about this right, says Schmitt, is a sign of treachery; considering an opponent's arguments is perfidious. The mere attempt to dialogue is considered collusion with the enemy.

I wish to observe in passing how during the last 15 years the criterion for justice against me is in fact no different. Doubt is considered treacherous , interest in my arguments is regarded as perfidious , and attempts at discussion with me are regarded as dealing with the enemy.

But there is a deity. There is a divinity above judges which measures and judges *them*. The many years of my captivity, along with those of many thousands of others, has come to represent a symbol. A symbol amongst many thousands which reveals to those who wish to see the real nature of the world and the growing darkness that engulfs us. A thousand paths reveal how the totalitarian State is almost upon us. But then even the most remote path of someone's captivity can become a shaft of light because for it, as for the other thousands, does the world totalitarian State betray and reveal itself.

Captivity can become a path for exodus: **from captivity comes salvation.** During his captivity Schmitt concluded with words which I wish to make mine also. *"What I have to say is not appropriate to the street or to the pulpit. I speak because I wish to say something to friends who have died, and to some friends who are alive but from whom I am separated. Speaking to them is to reveal no mystery. We are all bound by a silence and a secret that cannot be lost: the divine origin of Man. We are a race from the heavens."*

From these divine roots comes in me the sure conviction that the Court of Barri, Italy, passing the sentence which will legally acknowledge my innocence, will administer with liturgical serenity that ritual act which in the Middle Ages was called by jurists of the Holy Roman Empire *Sacramentum Justicia* – **Holy Justice.**

An Interview with G.F. FREDA

Why has the Establishment persecuted you with such violence?

I would like to begin to answer that question by paraphrasing the famous dictum of Clausewitz: *the political trial is merely the continuation of the political struggle by other means.* In this sphere the choice of methods, the model of the instruments used, are made up of the warrant of arrest, imprisonment for preventative custody, and that generator of great sensation – at least this is so in Italy – the public show trial.

The legal battle is the juridical version of the political battle. Both rotate about an axis which has as its endpoint the annihilation of "the enemy". It is a form of total war where you have on the one hand the Establishment – the oligarchy – with its violent apparatus of repression, and on the other hand the enemy of the Establishment who must be fought with the most outrageous accusations and annihilated by the terrorism of long term imprisonment when it is not possible to frighten him, nor coerce him, nor convince him. This strategy of annihilation has been applied in my case.

Certainly, I was of no interest to the Establishment as an individual, but rather as a Political Soldier of a community hostile to the Establishment, as a member of a political-cultural community.

It is known that against the racial enemy (because when the conflict hits these depths, it ceases to be political and ideological and it becomes racial) the 'democratic' system thinks that it is perfectly just to use the most outrageous accusations against the racial enemy, going so far as not to recognize him as a *political enemy* but merely as a criminal. And an enemy of Humanity.

The syllogisim applied to me was a synthesis of the following psychological and political factors:

1. The "fascists" historically commit genocide against ethnic minorities and individuals.
2. Freda is a self declared "fascist".
3. Therefore, Freda is responsible, or partly responsible, for the massacre at Piazza Fontana in 1969.

Even though this appears absurd, this is in fact the only way to attempt to explain my case.

What insights or perspectives – ideological and spiritual – has your captivity given you?

Throughout the years of captivity and isolation, I have tried to observe that golden rule which this particular situation demands: act in the way that if you cannot do anything against something, then that something can do nothing against you. In other words I have trained myself to play things down, and to maintain a spiritual detachment from the sordid details of my case. Therefore, I have meditated, and I have thought. Is it not true that you need doctrines and study to discipline the soul? And I have also dreamt thereby often escaping imprisonment.

Whilst you have been in prison there have been some important changes in the Italian Nationalist movement. National revolutionary groups like Terza Posizione have been annihilated, and many hundreds have been imprisoned, even killed. Can you see any possibilities with regard to the MSI (Italian Social Movement)? If yes, can you point to any concrete possibilities? If no, how do you see the struggle developing in the next 10 years?

As far as the MSI is concerned, I cannot rule out that, in *some* situations, for example in some youth structures in the big cities, there is some potential which could support the National Revolutionary experience/ideal.

The need to evaluate, both qualitatively and quantitatively, and to encourage them and promote them must not generate unrealistic optimism. Remember it is possible to extract gold from sea water, but how many thousands of gallons must you process to get an ounce of gold?

What role do you see for yourself in the development of a new, national revolutionary strategy in Italy?

Put simply, the observer and the observed. The political landscape for the building of a national revolutionary front would imply factors which would make unrealistic, today, any structural project. In any case my role would remain the same.

Do you see any sign of a political rebirth in Italy?

I do not see any signs or traces at the moment. I do not think that we can see any such signs whilst the American domination of Western Europe continues. This domination shows itself in persistent interference in our national affairs. We have to recognize that amongst other things the positive and negative characteristics of Italian society are disappearing, or fading away, under the impact of this domination. This breakdown of order is leading to a centralization of life, and a replication of all the worst features of American globalist society. This disintegration before it shows itself externally distorts the true spirit of our people.

Do you see a convergence of interests between the Arab Revolution and the European National Revolution? If so, can you give concrete examples of how we can pass from a theoretical convergence to a practical one. Furthermore, which in your opinion, is the healthiest element in the Arab world?

Well, in this case I must restrict myself to a few observations. Yes, from a geo-political perspective there is, or at least there should be, a profound convergence of interest between the Arabs and the Europeans. From what I can see I think it is impossible to suggest concrete examples where we can move from the theoretical to the practical plane, mainly because of our ignorance of the political and cultural nature of the contemporary Arab world.

Furthermore, we should bear in mind that there are vested interests which would act to prevent the convergence of such interests. Nowadays, we are in no position to put up an effective defence against the repression of this enemy.

With reference to the last part of the question, I have to say that I do not see any single body or leadership which wholly embodies the nature of the Arab world. Having said that, I would qualify the last statement by referring to the leadership of the PLO which has persevered under very difficult circumstances in maintaining the integrity and identity of the

Palestinian people.In conclusion, I would say that I do not think that there are any Arab circles which are interested in our situation because our sources of political inspiration are largely, or completely, unknown to them, and our political influence is, frankly, very limited.

How would you like to see relations develop between the various national revolutionary groups in Europe?

I fear that my preferences will remain just that: wishes. Realistically, we can say that in the past contact has been between ephemeral "comrades", but I believe that we must develop a strong cultural basis through permanent and regular contact where theoretical analysis, themes, and proposed solutions are dealt with.

I think that we should forget certain Nationalist meetings whose purpose it is is to commemorate certain events from the past, and also those gatherings which are designed to create an ephemeral trans-national organization.

If we really want to implement our own political strategy, a strategy to which the national revolutionary groups can refer and orientate themselves, we have to overcome the narrow limits of our mere *feelings* about the world in order to separate in clear terms the principle features of our vision of the world. Feelings of the world which are vague and confused do not even allow us to identify our enemies. We have to recognize the importance of the day to day decisions that confront us, but at the same time they must be convergent with our highest ideals because we have to respect the hierarchical relationship between Principles and the methods employed to manifest such principles.

Political action, therefore, must be reconnected to the cultural world which appears to us not as a well ordered and cultivated field, but rather as a field overgrown with various forms of vegetation many of which are mutually exclusive. To bring back order to this field, which has become overgrown because of the contradictions of European history in the last two centuries, seems to me to be the pre-eminent task of all the national revolutionary groups in Europe.

What can British and Italian comrades learn from one another?

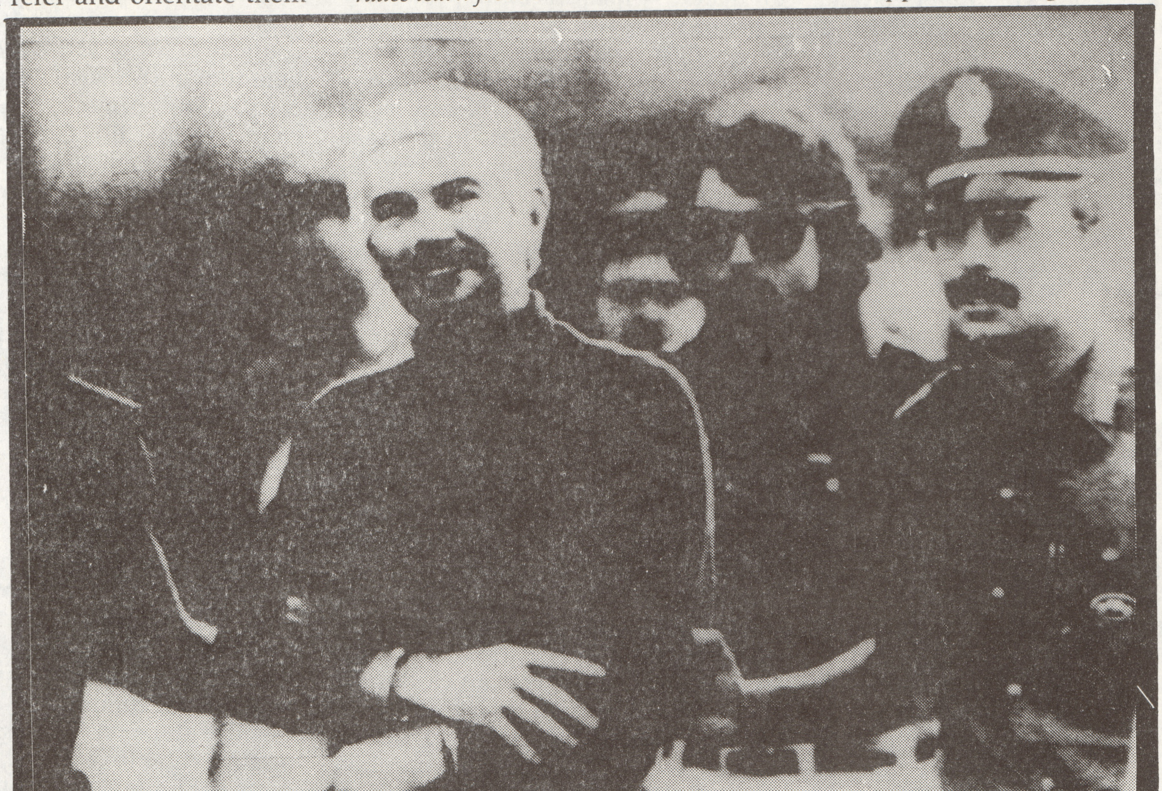
I believe that British comrades from the best traditions, and Italian comrades, likewise from the best traditions, have a lot to learn. It is also true that History can impart many important lessons to us.

Jokingly, but not too much, I believe that Italian comrades can learn certain virtues from the British such as tenacity, not to be confused with obstinacy. And the British can learn from the Italians certain attitudes, such as ideological refinement, though this must not be confused with rhetoric.

Has Edizioni di Ar ever considered publishing in the English language any books which could be of benefit to the British peoples' given the fact that your country has a rich, ideological tradition? What works would you suggest should be published first?

I would consider as a matter of importance the translation of the following works:

Guenon: *Hierarchy and Democracy*.
Evola: *The Synthesis of Racial Doctrine*.
Codreanu: *The Nest Leader's Manual*.
Gruppo di Ar: *Social Totality and Organic Community*.
Gruppo di Ar: *Risguardo Volume 4*.



Franco Freda: Revolutionary

Principles of Democracy

Now the National Front has been purged entirely of Tory and National Socialist elements, it is essential that we come to be perceived as **the Movement of Revolutionary Democracy.** This is *not* a contradiction in terms, for the system under which we fester today is *not* a democracy, but a dictatorship by deceit.

Just as the Parliamentary system is undemocratic, so too is the system of local government which calls upon people to elect representatives to govern on their behalf at the council chamber. The borough council is little more, in fact, than a parliament in microcosm. Infrequent elections return Party-political activists to "represent" the electorate, although in practice local government, like national government, is conducted by the majority Party in accordance with that Party's policies and prejudices. The people have no direct say in the running of their everyday lives and any manifestation of independent community organization , such as the establishment of a Residents Association, is regarded as a threat to the *status quo*. Usually such associations quickly find themselves financially dependent upon the council's support and those who defend their independence are crushed.

BUREAUCRATIC

The borough council system is made even more unjust by the fact that constituent communities often vary greatly even at ward level, let alone at borough level. Differences of character and circumstance are cast aside by the all-powerful bureaucratic machine as its decrees fly forth from its chambers.

So a **democratic revolution** is required to replace the stagnant and oppressive borough council system with one in which the people *participate*. Before we even begin to examine how such a revolution can be brought about, however, we must be clear in ourselves what type of system we would wish to see introduced. Also we must understand that, as with any revolution which initiates at community level, our system will undergo a transitory phase in which democratic structures voluntarily adopted by the people will be forced to operate within the framework of the old oppressive system. It is of course possible in theory that the revolution may occur spontaneously at a national level, though the presumption behind this article is that this will *not* be the case.

STREET COUNCILS

A true system of local democracy will only exist when *all* people have the facility to debate issues affecting themselves, their families and their property, and to take part in the decision-making process at the end of such debate. This principle is universal, and applies whether we are considering local government in a remote country hamlet or on a sprawling high-rise estate in an inner-city. The number of tiers of government and their constitution, however, may obviously vary according to density of population and geographical considerations.

In order for all people to be able to debate practicably the first tier must **of necessity** be kept reasonably small. In a residential town this tier will operate at street level, with a **Street Council** which will consist of all that street's residents. In the case of a large street, this will, of course, be broken down in to more than one **Street Council,** divided by geography or by type of housing. Each **Street Council** will meet regularly and will elect a delegate to serve on an **Area Council** for a given period of time, although it is important that provision is made to enable that delegate to be removed and replaced *at any time*.

Area Councils will vary in size according to practicality, but they should ideally comprise between 400 and 800 electors. They should , where possible, reflect communities, and this consideration is more important than meeting a specified numerical requirement in terms of an electorate. Here delegates from each constituent **Street Council** will meet to debate issues which affect the community rather than simply an individual street. It will also serve to arbitrate in disputes between **Street Councils,** and will elect a delegate to the **Community Council.**

NATIONAL COUNCIL

The **Community Council** will have jurisdiction over an area the size of a small town; usually comprising the present electoral ward. Likewise, it will consist of delegates from the various **Area Councils,** and will decide upon matters which affect the greater community as a whole. When the democratic revolution is complete, this tiered system of government will continue on the same principle up to the **County Council** and the **National People's Council** . One **National People's Council** will be in existence for each of the British Nations, with a consultative body comprising members from each.

In the short term, however, we must recognize that **Community Councils** will unfortunately have to operate within the borough council system. A ward councillor will continue to be elected in accordance with the procedures of the old system, and will not be compelled to recognize or to abide by the decisions of the **Community Council.** It is,therefore, essential, before the revolution is even partially successful, for the councillor to be an *unequivocal* adherent of the cause of **People's Democracy.** Furthermore, the borough council will still be sovereign even after the establishment of a **Community Council** in a given town, so it is necessary for the latter to inspire other communities to do likewise by its example. When a whole host of **Community Councils** elect people to the borough council who refuse to recognize it or partake in its processes, then the old system will have reached crisis point.

FOUNDATIONS NOW!

The democratic revolution is *not* an unrealistic ideal, neither is it without precedent in an international context. However, it is the feasibility of us being able to bring it to fruition which is often held in question, and so we must commit ourselves to take positive steps on the road towards its attainment. It is not beyond the National Front's capabilities to start to make inroads in to the present rotten and corrupt local government system almost immediately, and to work to destroy it from within. The foundations of the democratic revolution can be laid within a matter of a few years, though the success of such is dependent upon the adoption of a carefully considered strategy.

Firstly, we must educate *all* our activists in the principles and finer points of genuine people's democracy. This we must do to enable them to articulate such principles in their own communities. It is also necessary to build within them a democratic spirit; a positive love for justice and equality, and a burning will to conquer the dishonest and immoral system which represses these virtues. The thoughts and principles of the *Green Book* must be thoroughly digested by all who undertake to spread our message from the platform, through the written word or on the doorsteps. We must ensure that personal ambition and lust for power- politics are never allowed to take root in the minds of our activists, let alone our top-level management.

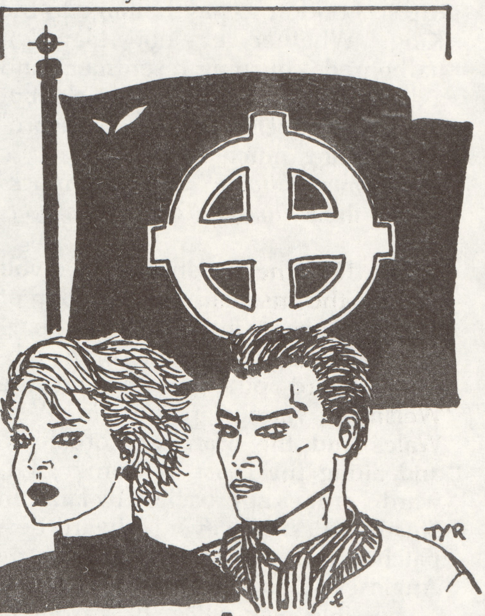
Secondly, it is just as important that we educate the general public as to our **true ideals and beliefs.** A great many, perhaps a majority, still see us either as rabid, black-hating Nazis or as puerile banana-throwing soccer hooligans. It is ironic that we of all people are feared by some to be the **enemies** of democracy, but accusations which are false still need to be countered. Many of our political opponents, particularly on the Left, still actually believe their own propaganda relating to us – others don't, but are equally unlikely to want to launder our image for us.

CREDIBILITY

It is, therefore, essential for the success of any community campaign that a sustained barrage of intelligent and articulate propaganda is distributed, preferably in the form of local leaflets and posters. This should work in tandem with regular grassroots campaigns in support of the local community. Central to such propaganda must be a call for popular democracy, and it must be made **repeatedly** . Only this way will our true principles come to be understood by the people.

It is also necessary for the local media to be enlightened as to our true ideology. It may be that in a minority of cases local newspapers are so uncompromisingly hostile to us that they constantly and knowingly misrepresent us or they totally ignore us, but it is more usually the case that local journalists have an image of us which has been painted by our opponents. This image was to a *certain* degree justified while our ranks still included the Tyndalls and the Websters, the Wingfields and the Buddens, but if the image continues to linger long after these types have gone then we will have no-one to blame but ourselves. Campaigning units should continually be in touch with their press, even if they feel at first that they are not being taken seriously. A campaign for popular democracy coming from a unit of the National Front will shock and confuse the local media, and is bound eventually to have an effect which can only benefit us. *Credibility is the key to progress within the community.*

Thirdly, units should learn to



A Movement of the Masses

gauge the political climate of their town and to cultivate relationships with disgruntled local activists of other political shades or of none. Very rarely is the local establishment a monolith; a closed shop from which the NF activist will be denied contact entirely. More often there is a small element which respects the sincerity of a fellow local activist and, if he is political, will contrast it with the lack of conviction displayed by certain of his colleagues. This is *not* to say that he will be persuaded to join our Movement, or even that he should be, but the basis of a local understanding can be established.

A MOVEMENT FIRST

Controversial though it may first appear, it is the opinion of the writer that, in theory at least, it is *not* absolutely essential for the NF itself to achieve power. **It is essential only that our *ideas* achieve realization.** As such it is a very sectarian and shortsighted view that the NF must stand candidates at every local election which we are equiped to fight, irrespective of the quality of the "opposition". We are *not* a political party, but a **Movement of the Masses,** and we must view our electoral strategy accordingly. So it might be that a highly respected local activist may be prepared to stand for election on a platform of true local democracy, and to take advice from NF individuals on the practical establishment of such. Such an activist should not be opposed through blind adherence to a rigid and inflexible electoral strategy; he should be supported to the hilt with all the resources available to our unit. If he wins, then the democratic revolution will have begun and our ideas will be eagerly implemented - at a time when *we* are still unpopular.

Where a pro-**Community Council** candidate has been elected in a multi-member ward, the other successful candidates will face a simple choice – **either they surrender their power to the people or they sink into obscurity.** Once the new system is in operation, only the councillor who has made himself answerable will be taken seriously. When the next election comes the **Community Council** itself will select, through the **Area** and **Street Councils,** its own slate of candidates. Party-political nominees standing in opposition to the organized community are unlikely to fare very well. **The first stage of our revolution will be complete.**

DOUBLE STANDARDS

The struggle for government by the people for the people is going to be a difficult one, for those with power will *not* hand it over without a fight. But the obstacles are not insurmountable; courageous convictions and intelligent action can turn the nauseating double-standards of our opponents to our own advantage. They *say* their system is the last word in democracy; they *say* the National Front is authoritarian and neo-fascist. Now we must *seize* the offensive and take up the standard of the **DEMOCRATIC REVOLUTION.** Our enemies in the old system will then have a choice – **either they join the struggle for true democracy in accordance with the principles which they claim to hold dear, or they stand exposed for the liars and the hypocrites which they are.**

CILMERI LIVES!

Each year the Welsh people parade at Cilmeri in Mid- Wales. Why is this? It is a tradition that goes back over 700 years to the time when Edward I ruled England, and when tragedy fell upon Wales, the Welsh and their leader.

However, the full depth of this tragedy can only be appreciated by taking a look at the twelth century, and the birth of Llewelyn Ab Iorwerth (Llewelyn the Great) in 1173. By the time that he attained his 21st birthday, Llewelyn had laid claim to the throne of Gwynedd, and, in the last few years of the century, had striven to become sole master of North Wales. This northern Welsh unity was achieved by the annexation of neighbouring lands, so not unnaturally it led to his having many enemies.

ENEMIES RALLY

Enemies or not, when King John of England sought to subdue Wales by conquest the Welsh princes rallied to Llewelyn as their standard bearer. Through skilful military manoeuvres, and political guile, Llewelyn was able to secure autonomy for Wales. He maintained this precarious position by raiding England whenever King John appeared restless, and, therefore, likely to challenge Welsh autonomy.

Llewelyn the Great died in 1240, and although he deserved the title *Prince of Wales,* he never used it prefering for modesty's sake to settle for Prince of Aberffraw and Lord of Snowdon. It was this modesty, and his desire to put his native land before self aggrandizement, that earned him the title: "The Great".

Unlike Llewelyn the Great, Llewelyn Ap Gruffudd (Llewelyn the Last) – grandson of the Prince of Aberffraw – did "reign" in Wales after a fashion. He was under the tutelage of a strong English King, Edward I, who, although known as **"The Hammer of the Scots"** wrought more astounding conquests in Wales. Llewelyn the Last rose to the position of Prince of Wales because of the sheer weakness of the previous King, Henry III. When Edward succeeded to the throne in 1272, Llewelyn refused to pay homage, to acknowledge the English overlordship of Wales, and so military conflict was inevitable.

However, the military might of England was such that Llewelyn was forced to sign a peace treaty at Aberconwy in 1277 after five years of war, although he was allowed to retain the title "Prince of Wales". Nonetheless, he did have to suffer the indignity of a trip to London to pay homage to the King. Whether or not Llewelyn harboured a burning resentment and a desire for revenge is debateable, but the visiting Welsh party were recorded as being much displeased at *" a new manner of living"* and were mocked for their *"uncouth garb and appearance."*

In 1282 the Welsh rose in revolt against the insensitive behaviour of the Royal agents in Wales, with Llewelyn hastening to the ranks of the rebels. Edward put pressure on the Welsh at various points: in West Wales and the Marcher Lordships, and along the coast at Conwy, Edward's armies approached by land. In North Wales, however, Edward despatched an expedition to occupy Anglesey. Llewelyn, lured by reports of possible new allies, broke out to the south.

LLEWELYN'S DEATH

In December of that year Llewelyn was separated from his men – who were not prepared for pitched battle – near Builth Castle which had recently been rebuilt as a sturdy fortress by Edward. Llewelyn's death was to be one of those accidents of history that were unforeseen but tragic in their consequences. Llewelyn was run through with a lance during an unceremonious skirmish with an English trooper who was completely unaware that his opponent was the Prince of Wales. The Prince's death was what his life under Edward I had been – **not what it should have been.**

Llewelyn's death was a shattering blow from which Wales never really did recover, although there was a brief respite under Owain Glynd)wr who brought back a semblance of the old, Welsh glory. The grief of the land, at the Prince's death, was summed up by the bards: *"Oh God! That the sea might engulf the land! Why are we left to our long drawn weariness?"*

DOWNWARD SPIRAL

The death of Llewelyn Ap Gruffudd set Wales on a downward spiral from the pinnacles of achievement, to become the third rate, English speaking nation that we have become. The death of the Prince was the symbol of the death of Wales. It is for this reason that a monument marks the spot where he was killed, near Cilmeri on the A483; it is for this reason that the Cilmeri parade takes place. The Welsh men and women who attend are trying to keep alive the **spirit** of Llewelyn, to remember what Wales *once was*, and dreaming of what it may *become* in the future when it has thrown off the shackles of Westminster imperialism.

This future will only occur, however, when people see what is **really** wrong. Wales is a shadow of its form-

Llywelyn II Commemoration: Gathering at the stone that marks the site of Llywelyn's murder.

er self *not* because the country has changed – it is still a beautiful land if a little the worse for wear because of capitalist exploitation – but because the *people are no longer the same.* It matters not that the population of Wales has absorbed some Anglo-Saxon blood, for this is inevitable when you consider how the various European 'tribes' have come together in England and Wales.

NO WELSHNESS

What matters far more is the loss of pride in the country, and the decline of Welsh customs and habits of life amongst the Celto-Saxon community living in Wales. **In short, the lack of a consciousness of being Welsh.** The admixture of totally disparate cultures – African, Oriental and European – is clearly detrimental, for mixing destroys the unique cultures and ways of life of **all** peoples. Yet in order for people to realize *why* cultural admixture is harmful, it is **vital** that a people learns and practices its cultural heritage; when a nation is truly *aware* of itself and *how* it differs from other nations, it will jealously preserve its identity and respect the rights of others. The Welsh have failed to grasp this fact, and **this** is why Wales is declining, and will continue to do so until people's attitudes change for the better.

FAMILY REVOLUTION

The problems of Wales – her identity and her future – are the same problems that face England, Scotland, Ulster and Ireland: the British Family of Nations. It is for this reason that we **must** stand together **as a family** – preserving the differences, cherishing the similarities. Only when the people of Wales see that we must have a National Revolution, will Wales be secure. When the Welsh Dragon is flying proudly amidst the **Europe of 100 Flags,** we will have brought to life the real meaning of Cilmeri: *the return of the spirit of Llewelyn Ap Gruffudd.* **FE GODWN NI ETO! (We shall rise again!)**

Read **National Front News** , the fortnightly streetpaper of the National revolutionary movement. For sample copy, please send 50p postal order or stamps to: *Nationalist Publications,* P.O. Box 57, Romford, Essex RM7 9BG.

Four Views Four Futures

"The past working through the present creates the future." The meaning of this saying is appreciated by four authors who offer us different visions of what our future holds. All four base their projections on events that have already taken place and suggest that the future will be an exaggerated or distorted picture of this.

Aldous Huxley in *Brave New World* describes a world in which science has created a joyless, rigid society. A primitive man, **The Savage,** comes into contact with this world and is offered a choice between an insane life in **Utopia** or the life of a primitive in an Indian village. The author later wrote: *"If I were now to rewrite the book, I would offer the savage a third alternative. A community in which 'economics would be decentralist and Henry Georgian, politics Kropotkinesque and co- operative."*

Jean Raspail in *Camp of the Saints* sees the future in terms of a conflict of needs and values. The Western world, which seems to be strong if strength is measured in terms of armaments, wealth and technology, is confronted with a **moral challenge.**

In India a million men, women and children have boarded one hundred dilapidated ships. Described as a *"Last Chance Armada"* by the media, how will the West react?

The most striking feature of this book are the media reports which are woven throughout the novel. They indicate the subtlety which is employed in manipulating public opinion. The way in which even the name given to the refugee fleet – the Last Chance Armada – is designed to evoke feelings of guilt and shame in any who might tentatively think of stopping the unarmed invasion, and upholding their own culture and values.

The power of the West, technology and wealth, is actually **destructive** of its cultural integrity. Wealth is seen as a lure to those without, and technology in the form of the media is used to undermine the *will* to resist destruction.

In *1984* a bleak totalitarian State is depicted. **The Party** controls all through the use of certain concepts – Doublethink, Newspeak and Stop Crime. The novel depicts the rebellion of Winston Smith against this system – a rebellion which seems doomed from the beginning. A rebellion in a society where even rebels are used to reinforce loyalty to the State on the part of other citizens.

The characterization of O'Brien as a Party leader is one of the most memorable in any novel. O'Brien is a man who knows all the objections to his system, and can answer them. He is a man for whom power is *not* a means to an end but **an end in itself.**

As O'Brien says: *"Always there will be the intoxication of power, constantly increasing and constantly growing subtler. Always, at every moment, there will be the thrill of victory, the sensation of trampling on an enemy who is helpless. If you want a picture of the future, imagine a boot stamping on a human face – for ever."*

The Turner Diaries has been described by its critics as *"a blue print for genocide."* It is a novel set against the background of racial strife and repressive government action in the United States of America. It depicts the rise of a group called **THE ORGANIZATION** which wages an armed struggle against the cosmopolitan State.

It is a controversial book which has been condemned by many Nationalists as glamourizing violence and showing disinterest in the political and cultural modes of struggle so vital to the success of a National Revolutionary movement. For many patriots the scene depicted is wholly realistic – in terms of being believable – until about half way through the book when it seems to go off at a tangent and involve The Organization in unnecessary nuclear brinkmanship with the State, and which results in the death of the hero, Earl Turner.

These four books provide many political insights into the nature of struggle against an oppressive force. They are *not* manuals of instruction, but ways of viewing our growing subjection. For this reason alone they should be read by all serious nationalists.

Brave New World – £2.50 including postage.
Camp of the Saints – £ 3.00 including post.
1984 – £ 3.00 including postage.
The Turner Diaries – £ 5.00 including postage.

FREEDOM WILL COME

The accusation of being "anti-Jewish" is one that has frequently been hurled at the National Front, particularly because of our support for Arab organizations and the Arab world. Our response to this accusation is that we are *not* anti-Jewish, but **anti-Zionist**, and it is on this basis that we support the people of Palestine in their struggle to regain their homeland.

Zionist practices in Palestine are the greatest single **cause** of instability in the Middle East, and the illegal 'State' of Israel – the instrument of the Zionist movement – is a constant threat to the establishment of peace in the region. The eradication of Zionism, by the liberation of Palestine, remains the *only* hope for true peace in the Middle East. What, then, is Zionism?

A NATIONAL HOME

Political Zionism is based on the notion that the Jews of the world constitute a people and, therefore, as a people have a **right** to a national home. Superficially, this seems utterly reasonable, that is until we realize it was decided, through a process of mass immigration of Jewish agricultural and industrial workers, that Palestine – already an occupied land – would become this "national home" and be re-named Israel. This was to be carried out without consulting the Palestinians themselves. The nature of Zionism is clearly imperialistic and, therefore, morally deplorable, and any such act of territorial expansionism by expelling the **indigenous** people *must* be opposed.

Although the situation in Britain is certainly no mirror image of Palestine, we, as National Revolutionaries, can nevertheless learn a great deal from both the character of the Palestinian people, and their struggle for justice.

BASLE CONGRESS

How did the situation in Palestine arrive at its present day dilemma?

The origins of the Palestine conflict date back to 1897 when the First Zionist Congress was held in Basle, Switzerland. A plan was drawn up for the colonization of Palestine by Zionist settlers in order to pave the way for the establishment of an **exclusively** Jewish State. This programme was launched with total disregard for the rights of the native Palestinians. Of a population of Palestine in 1895 of around 500,000, only 47,000 were Jews – *less than 10%*

With the outbreak of the First World War, and the Turkish Ottoman Empire fighting alongside Germany, Britain was naturally eager to gain Arab support. In return for an Arab Revolt against Turkey, promises were made that most of the Arab areas of the Ottoman Empire, including Palestine, would become independent in the event of an Allied victory. This pledge was made by Sir Henry McMahon, High Commissioner of Egypt and Sudan, to Sherif Hussein of Mecca in October 1915.

However, in London in 1917, after much lobbying by Zionist leaders, Britain *secretly* switched her support to the Zionists, and the infamous Balfour Declaration came into being. In a letter from Foreign Secretary, Lord Balfour, to Zionist leader, Lord Rothschild, Britain pledged to use its best endeavours to facilitate *"the establishment in Palestine of a national home for the Jewish people"*. At the time Arabs constituted nearly **91% of the population of Palestine.** This, however, was blatantly ignored as it was politically desirable for Britain to conciliate Jewish financial power and opinion by declaring itself in favour of Zionism.

BRITISH MANDATE

In 1919, the population of Palestine was estimated at 700,000 of which the majority – 642,000 – was Arab. However, due to the collapse of the Ottoman Empire during the Great War, Palestine was placed under British Mandate by the League of Nations. Britain was charged with the responsibility for putting into effect the Balfour Declaration in spite of fierce opposition from the Palestinians.

Mass immigration is regularly claimed to be harmless, and, in fact, a common misconception is that an alien influx will actually greatly enhance the native culture. Any objections by the indigenous population that their national sovereignty, as well as their national and cultural identity, will be undermined are dismissed out of hand. The fact that the native people *foresee* the tragic consequences of an alien contingent being forced upon them is ignored. This has been the case in many parts of the world, not least in Palestine where the face of that historic land has been dramatically altered by a steady and persistent level of **outside interference.** As a consequence Jewish immigration continued to rise and by 1925, 108,000 Jews had made their way to Palestine.

By 1929, the Jewish National Fund had secured a large stretch of land in northern Palestine, and 2,546 Arab peasant families were **forced** off their land by Zionist settlers.

THE GREAT REVOLT

Due to their endorsement of Zionist aims, the British became the targets of Arab nationalism. During the Twenties and Thirties, the peoples of Palestine had been demanding independence, with Palestinian resistance to the Zionist threat continuing throughout this period. As well as minor incidents, resistance had taken the form of a series of uprisings – in 1920, 1921 and 1929. This culminated in the Great Revolt of 1936 – 39 which began with a six month strike and led to 3,112 Palestinians being killed in battle, as well as 110 being hanged by the British.

Despite obvious objections, the number of Jewish settlements steadily increased, and by 1938 there were more than 400,000 Jews in a total population of 1.4 million. The Palestinians realized the true intentions of the Zionist movement and saw themselves threatened with eventually being deprived of their homeland. This was the reason behind their opposition to large scale Jewish immigration.

MORE LIES

With the approach of another war in Europe, Britain wished to encourage an Anglo-Arab friendship mainly, it would appear, in order to maintain its trade routes via the Suez Canal. Britain, therefore, decided in the White Paper of 1939 to keep the Jewish element of Palestine to one third of the whole – now having risen from 10% to 30% since 1919. A plan was produced to restrict Zionist immigration to 75,000 over the following five years and *none* thereafter without Arab permission. However,

future events were to show that Britain would, *once again*, renege on its promises.

After the 1939 White Paper, the Zionists switched their main efforts from Britain to the United States believing their aims would be more likely to come to fruition with American support. During the war the Zionist cause was gaining momentum in the USA due mainly to support from Franklin D. Roosevelt and Harry S. Truman. After the war antipathy grew between the USA and Britain as President Truman's Administration sought to persuade Britain into accepting 100,000 Jews from Europe into Palestine.

In London this request was seen as irresponsible and inspired by ulterior motives. As these deliberations were taking place, various Zionist groups took to terrorism in Palestine – namely the **Irgun Zvai Leumi** and the **Stern Gang.** The British government decided on a joint Anglo-American approach to solve the problem and in October 1945 a commission was set up. This commission endorsed the request for the admission of 100,000 Jews in to Palestine, recommended the maintenance of British rule, and proposed the abolition of existing limitations on the purchase of land by the Jews. The Arabs and the British government rejected the proposals as a whole, whilst Truman only endorsed the plea for 100,000 entry permits to be granted. After this the idea of partition was revived, but was rejected by most of the parties concerned.

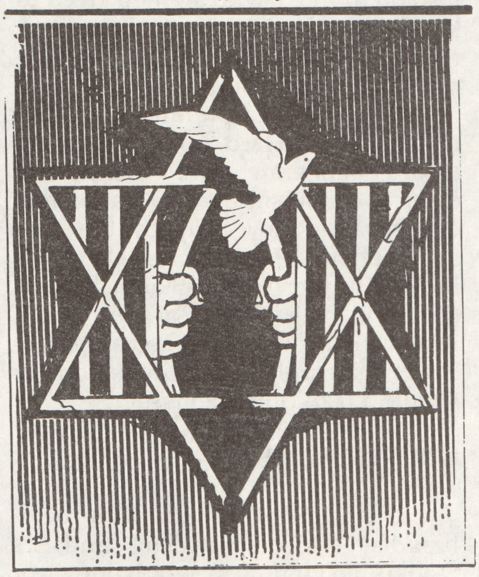
ZIONIST TERROR

In 1947, after many abortive discussions, Britain decided it would withdraw from Palestine and refer the whole business to the United Nations. In November of that year the U.N. approved a partition plan in which two independent states – Jewish and Arab – were to be set up. Due to the complexity of the plan, it was rejected by the Arabs as being unjust, although the Zionists broadly accepted the proposals. The decision, however, turned out to be irrelevant as fighting broke out immediately as the Zionist terror forces gained control of the segments allotted to them, and would accept nothing short of an independent Jewish State. The British had become impotent as far as preventing wholesale massacres were concerned, so in December announced they would surrender the mandate on May 15th 1948.

The fighting increased as Arab communities came under threat from attacks by the Irgun terror group led by Menachem Begin. This was the same group who later, in April 1948, along with members of the Stern Gang – led by Yitzhak Shamir – and the mainstream Hagannah, were to carry out the infamous massacre at Deir Yassin; a peaceful Arab village where 254 old men, women and children were slaughtered. The massacre shocked the world, and sent waves of fear throughout the Arab population.

GREATER ISRAEL

The following May saw the last of



THE TIME APPROACHES

the British forces leave Palestine. Immediately, the Zionists declared the "State of Israel" which was shortly afterwards recognized by Truman and then later by Stalin. Arab armies moved in to defend the Palestinians, entering only the areas allotted to the Arabs in the 1947 Partition Plan. With the creation of the Israeli state, all barriers to Jewish immigration were removed, with any Jew going to Israel being granted citizenship. The increased immigration and continued acts of extreme violence forced many of the Palestinians to flee their land.

When the ceasefire of 1949 had been agreed, 880,000 Arabs had already become refugees, many making their way to Jordan, Lebanon, Syria and the Gaza Strip. These refugees have *still* not been assimilated into other countries, and do **not** wish to be, for to do so would be to condone the Zionist occupation of their land. The Palestinians are, therefore, the innocent victims of Israeli imperialism.

CRUEL EXILE

By 1982 the size of the Palestinian population was estimated at 4.5 million, of which more than 2.6 million were living in exile. The rest live under occupation, daily being deprived of their rights, and robbed of more and more of their land. One positive aspect, however, to arise from these circumstances is that through strife and oppression the bonds of solidarity between the people of Palestine have been greatly enhanced. Having been dispossessed of their homeland, the Palestinians have made sure they preserve their sense of identity. Despite dispersion, scattering and the absence of their own national state the Palestinians have clung defiantly to their national identity, creating a spiritual coherence which has strengthened the resolve of this historic people.

The burning desire of the Palestinians is to see the liberation of their land, and to be able to exercise their right to self-determination. The spirit of this people can be seen from *Article 7* of the **Palestine National Charter** which states that: *"It is a national duty to bring up individual Palestinians in an Arab revolutionary manner"* , and that every Palestinian must be *"ready to sacrifice his wealth and his life in order to win back his homeland and bring about its liberation."*

In *Article 12* it goes on to say that *"they must, at the present stage of the struggle, safeguard their Palestinian identity, and develop their consciousness of that identity, and oppose any plan that may dissolve or impair it."*

PASSION NOT SLOGANS

Such fortitude in the face of constant aggression and repeated betrayal demands our recognition, for such fighting spirit is the guarantee of their ultimate victory. We, as fellow National revolutionaries, must match their revolutionary will and determination in the struggle **we** face. There can be *no* half-measures where our Nationhood is concerned. We must draw inspiration from people such as the Palestinians who, having lost much more than us, still continue to fight for national sovereignty, and stubbornly refuse to relinquish their national identity. There is no defeatist talk amongst them, for while there is still breath in their bodies, there remains hope.

"No Surrender" to the Palestinians is **not** simply a slogan, it is a **passion. It is a virtuous quality we would do well to emulate.**

The Left is Dead

Towards the end of October, 1,500 people participated in the Socialist Conference at Chesterfield.

This was the first 'ecumenical' gathering of the Left since the launching of the Socialist Society in London in 1981 which attracted over 1,000 people.

The London assembly had been proclaimed by some to be an historic occasion, but despite the euphoria its numbers gradually diminished to fewer than 200 adherents. Hard on the heels of a third, crushing Thatcher victory, the battle fatigued red militants were now camped in Derbyshire searching for new initiatives.

DOWNHILL

According to a report by Sarah Benton in *The New Statesman* , Ralph Miliband welcomed the Chesterfield Conference as the most significant event of its kind since over a thousand people met in Leeds in 1917 to herald the revolution in Russia. However, the following day he was warning that the political life of the Socialist Society had been "downhill all the way". Evidently, the whole two days turned out to be more like a wake than a rally. Much to the chagrin of the more extreme elements, Bernie Grant made an attempt to offer some constructive suggestions regarding the impasse in which the Left found itself. However, Grant's contribution made little impact and when he simply declared that "Thatcherism is not going to disappear overnight", he only succeeded in causing a disturbance.

It would appear from their behaviour that the zealots of Communism are incapable of any realistic analysis as to *why* the Tories have become so seemingly invincible; or indeed as to *why* the much vaunted proletariat is in the main disinclined towards any form of socialism.

DISCREDITED

To admit even the *possibility* that the long held dogmas are, at best a grass roots anachronism, and at worst were **never** more than impressionistic wishful thinking in the first place, is more than the average socialist could possibly countenance.

Unabashed, these fatalists cling to their unfounded and largely discredited ideology. They have not as yet discovered the truth that dialectical materialism is *not* a science, but an anti-religion. Marx is the messiah and Lenin and Trotsky are the **infallible** high priests whose dusty tomes can be quoted verbatim as a panacea for whatever ill 'the class' may be currently suffering from.

It is not difficult to understand, therefore, why Trotskyites and their fellow travellers react in such a hostile fashion to those who are perceived to have strayed from the "yellow brick road" of the historically inevitable communist millenium.

Take for example Euro-Communism. To the Hard Left, this is the most degenerate and treacherous form of Stalinism ever to have been dialectically spewed up by the constant ebb and flow of 'class struggle'. In Britain, these 'Euro-Stalinists' produce the magazine, *Marxism Today*, which in the last 10 years has more than quadrupled its circulation to about 15,000 copies per issue.

GUCCI MARXISM

The politics of *MT* has been branded 'Gucci Marxism' and its readers as 'yummies' – or 'young upwardly mobile Marxists'.

The evening before the Chesterfield conference, *Marxism Today* hosted a dinner party in Hampstead to celebrate its 30 years of publishing. Interestingly, hardly anyone who was involved in the celebration bothered to attend the motley aggregate in Chesterfield.

Clearly the Euro-Stalinists have seen the writing on the wall (probably the Berlin Wall). When deciphered the message is crystal clear: Communism is the left face of the Capitalist system.

For far too many years now the Left has been allowed to masquerade as the legitimate counter-culture of Capitalism, without having to face a single serious challenge to this hegemonic position from any **genuine insurgent revolutionary movement.**

Liberty, Equality and Fraternity were the watchwords of the Masonically inspired capitalist revolution in France. The Left could add *nothing* to this programme but sought to carry it out to the bitter end.

PIPE DREAM

The notion that Communism would be born from out of the womb of bourgeois society was indeed very apt: the fact that the midwife of revolution could **never** cut the umbilical cord was conveniently ignored.

Though the far left in Britain has swallowed its own myth and finds solace in utopian pipe-dreams, the mainstream Labour movement is not so fortunate.

Unlike the plethora of Trotskyite grouplets, the Labour Party has *never* truly believed in the dogmas espoused by these fatalistic ranters. The archaic shibboleths were *only* ever taken out of the closet for conferences, or at election time , in order that the political nakedness of the parliamentary thespians would not be exposed. How like a burial suit these threadbare garments must now appear to the likes of Neil Kinnock.

The truth is that Labour is absolutely and utterly *compromised* by the fact that it has always in reality accepted the 'norms' of bourgeois democracy and the legitimacy of capitalist property relations.

As a result of this, Labour socialism in practise, ever since it formed a government in 1924, has been nothing more than **the piecemeal reform of the existing system. Such a reform, of course, depends entirely on a stable and profitable 'British capitalism'.**

JANUS POLITICS

The general experience of all the post-1945 Labour administrations was one of trying to satisfy the raised social expectations of traditional Labour supporters, whilst at the same time having to manage the economy in as pragmatic a fashion as fiscal expediency dictated.

Under the leadership of Clement Attlee, Labour held office from July 1945 until September 1951. During this period, the socialist administrations presided over the creation of the National Health Service and the taking into 'public' ownership of the Bank of England, the coal industry, civil aviation, the railways, canals and road haulage, the electricity and gas industries and,finally, iron and steel. The interesting point about all this, is that it was only the government's Iron and Steel Act which met with any really strong and vociferous Conservative opposition. The truth is that iron and steel was the *only really profitable industry on the State agenda.* In fact, in the case of both coal and the rail-

ways, the former owners were more than happy to sell, considering the vast amount of capital investment which would have been necessary to restore these very badly run down industries.

NO CHANGE

At the time, Labour propaganda accentuated the idea that nationalization equalled 'workers control'; the reality, however, was that although conditions often notably improved, the executives and managements largely consisted of the same people as under free enterprise.

Overall nationalization did not prove to be as successful as was first envisaged by most of Labour's social base. The resultant disappointments ultimately led to the return of a Conservative government in October 1951.

The Labour election triumph of 1964, led by Harold Wilson, gave the socialists a second major chance to reform society radically.

After "thirteen years of Tory misrule", as Wilson was want to quip, expectations were again running high. Within just three years, however, disillusionment had begun to manifest itself once more.

The old conundrum of *how* to please the workers *and* international high finance at the same time was answered with a document entitled: *In Place of Strife*. This paper argued for an incomes policy and certain curbs on trade union power. It was successfully resisted by the unions and the bitterness which ensued, after the ructions it provoked, played a large part in Labour losing power again in 1970.

UNION REVOLT

A similar, but even worse drama, was acted out in the Winter of 1978. Following the electoral victory over the no less pathetic Tory government of Ted Heath, Labour was back at the helm and four years into its term of office.

The new leader, Jim Callaghan, faced a rebellion from the unions over yet another incomes policy. The unions had originally agreed to wage restraint, after Chancellor Denis Healey had borrowed a massive amount of money from the I.M.F., but they baulked at a proposal to limit pay increases to 5% in the pay rounds of 1978 – 79 given the level of inflation.

Intransigence on both sides was followed by the unions, particularly those associated with the public sector, declaring war on the government.

SORDID AFFAIR

The events that followed, which have been euphemistically dubbed "the winter of discontent", were especially harsh.

Key workers in the emergency services, such as ambulances and the fire brigade went on strike. Patients were refused admission to hospital unless deemed to be urgent cases by pickets from the NUPE and COHSE trade unions. In Liverpool, strike action caused the dead to remain unburied. The situation was exacerbated by a terribly cold winter, which in the absence of gritting on the roads, made transport very difficult.

This whole sordid business was the beginning of the end for the Callaghan regime. A few months later, in May 1979, a near landslide election result swept the 'Iron Lady' into Downing Street.

IRRELEVANT LEFT

Over the past few years, we have all witnessed the seemingly irresistable onslaught of neo- conservative values.

The philosophy of the Thatcher 'revolution' has all but turned the wheel of society full circle, in comparison to what was the accepted social ethos for over three decades.

This fact will have no effect whatsoever on the 'hard' Left, which being an extremely rigid and doctrinaire force will keep faith with its Marxist nostrums and continue to be little more than irrelevant.

The 'moderate' left, however, has been pushed into a very awkward and contradictory situation. These 'moderates', particularly the Kinnockites, would love to jump on the Tory bandwagon. The dilemma which they find themselves in, is that if they endorse any aspects of Thatcherism, they are simply underlining the 'correctness' of the Tory programme. On the other hand, if they eschew these ideas, they will be considered by the electorate to be antiquated.

TORY SOVIETS

Even more disconcerting for Labour is the fact that due to the policy of *perestroika* (restructuring), the Soviet Union is now carrying out reforms which are remarkably similar to those of the Tory Right. Other communist countries are also, to one degree or another, moving in this direction.

Nevertheless, just in case anyone is foolish enough to run away with the idea that *perestroika* might be a genuine move towards a healthier form of Soviet society, it is worth noting the recent shock dismissal of Gorbachev's erstwhile protégé, Boris Yeltzin. Yeltzin, the former boss of the Moscow C.P., was accused of 'adventurism' and 'backstabbing'. He was denounced (very familiar Stalinist terminology) and sacked after stating that reforms were not being implemented quickly enough and that in the main they were not benefiting ordinary people.

From this, it seems reasonable to assume that *perestroika* is being carried out mainly in the interests of what some have called the 'new class'.

TORIES ÜBER ALLES

In Britain, the Tory version of *perestroika* rolls inexorably forward. Despite its popularity with Big Business and the so-called upper middle class, it is not in the best interests of the vast majority of our folk. Such superficial tinkering will do nothing to cure the very serious and potentially deadly problems which now face the Motherland.

It has been estimated that the Tories could be in power well into the next century. The fact is that Labour's traditional hard-core support – the industrial workers – are now the *most rapidly shrinking part of the population*. Perhaps, we have now finally reached the point where the distracting and sophisticated game of electoral ping-pong is at an end.

In an almost subliminal fashion, a good number of our people have accepted as truisms, the ideas which flow out of the government's 'think tanks'.

It may well be that the promises of 'people's capitalism' are the heavy artillery which will batter down the walls of the Walworth Road citadel, but they are false promises all the same.

WHITE HEAT REVOLUTION

A number of excellent articles in previous issues of this magazine have pointed out the sham nature of Thatcherism, particularly *Thatcherism: Cause and Cure*.

Our movement knows the Truth and it must be developed to the point where we can call the Tories' bluff. This means being able to step over the prostrate corpse of the Labour Party, and present ourselves as a plausible and genuine counter-culture to the System.

Speed the day when it is *our* turn to do the restructuring, for it will be *fundamental* and *irreversible*, and will be the product of the white heat of the National Revolution.

A MEDIA FOR THE MASSES

It was after the National Front was led to the slaughter in the disasterous 1979 General Election that Richard Verrall pinpointed the mass media as *the greatest enemy* of revolutionary nationalism. It had taken more than 10 years for the Movement to grasp *how* the media dominates the political life of the Western plutocracies; by setting the agenda for every election, deciding the issues on which the campaign is fought, and the spokesmen and parties which the public will be *permitted* to see.

The Movement's response to this revelation has been almost as slow. The understanding of the power of the media prompted the realization that we must seek **to build our own alternative network,** but the NF's "news"paper remained at best a monthly publication - and usually a quarterly! – for another **eight years!**

As for dealing with the capitalist media, the 1983 Election Manifesto did include a *limited* set of ideas for its reform. These were mainly in the form of proposed legal sanctions intended to keep a fundamentally hostile body under some control. Better than nothing, of course, but how long would such safeguards survive if the underlying nature of the Beast went unchallenged?

The unsatisfactory tinkering proposed was typical of the NF's attitude at the time, summarized in one word: **reform.** The rhetoric of Revolution was sometimes used, but there was no understanding of the basic political law that you *cannot* base a **Revolution** on the **Reform** of key institutions. A coup d'etat can be based on reform and repression, but a revolution *must be all pervasive*.

Since Nationalists are now aware that the media is perhaps the most powerful force in modern society, it follows that genuine Nationalists, who seek to initiate a popular National Revolution, must lay great emphasis on *the creation and maintenance of a truly popular media*.

LOCAL DEMOCRACY

As in the field of government, this was well nigh impossible 20 years ago, when technology seemed to be heading for ever greater centralization. But with new information technology, everything has changed. Computer and video link-ups make possible the re- creation of a true power-wielding local democracy for the first time since the Anglo-Saxon folk moots. And the same technology now opens up possibilities for a truly popular media. Nationalists must, therefore, begin to take advantage of this, and to work out structures and skills to ensure that the Mass Media of the Twentieth Century is replaced with the **Media of the Masses in the Twenty First Century.**

It has long been recognized that the *threat* of witholding advertizing revenue is used by capitalists, and Zionists in particular, to **force** editors to "toe the line". Add to this the fact that glossy and cynically manipulative advertizing is used to stimulate the "needlessly created wants" which form the basis of the atomized consumer society, and it is clear that one of the first priorities of a Nationalist regime must be the elimination of capitalist advertizing.

Clearly some advertizing is necessary, so that useful new products can be introduced to the public. But all that is needed is a simple statement of fact about each item , and these should be confined to non-news channels and papers on the lines of *Exchange & Mart* which have no political content so that there is nothing in them for advertizers to attempt to influence.

ENDLESS STREAM

A more recent unwelcome aspect of media power has been the way in which TV encourages the atomization of society. The endless stream of "soap operas" in particular provides their addicts with an alternative community and set of role models with which they can identify and which encourage their withdrawal from real society and community contact. There is ample evidence that many people already have difficulty in distinguishing these characters from real life.

It is not a realistic option simply to say that such programmes should therefore be banned. Even if they were, it is becoming very easy to beam them in from abroad via satellite. A more realistic option would, therefore, be to tax such socially undesirable programmes and use the money raised to subsidize community access stations which would encourage genuine community involvement to replace the sickly ersatz "variety" which is all that is available at present.

POPULAR JUSTICE

Hand in hand with the creation of false idols, the media dominates public opinion by the systematic defamation of individuals, movements and ideas which do not fit into the acceptable plutocratic mould. At present, the theoretical redress of legal action for libel or slander is useless to all except very rich individuals, and it is **not open at all to an organization.** A simple change in the law would allow groups of people and political movements to bring such a defensive action. Special courts and legal aid are needed to bring libel and slander actions within the pocket of anyone. The penalties available should also be sufficiently effective to act as a strong deterrent to defamation of political opponents or to deceit of the public.

Such drastic measures would, however, not be needed so frequently if the "right to reply" to misleading media statements was made rapid and effective. As an example, the present Press Council is **worse than useless,** providing as it does a sham of justice while in fact taking the side of its media paymasters at nearly every turn. This cosy and undemocratic media club would be quickly ended by its conversion into a statutory body, with teeth – such as the power to close down a paper after its third offence – and the removal of its inbuilt majority. If organizations whose complaints were upheld automatically gained the right to sit on the Council the following year, such a group would be a genuinely useful safeguard.

FOREIGN OWNERSHIP

What has added insult to the countless injuries suffered by Nationalists and the public as a whole at the hands of the media is the high proportion of foreign ownership and influence in the industry. This is clearly unacceptable to a regime and people seeking sovereignty over their own

decision-making and sources of information. Once again, a simple law to forbid foreign ownership of publications or programmes intended for our population would solve the problem, provided it was coupled with the requirement for all owners and staff (and as time progressed, co-operative worker/owners) to pledge their sole allegiance to this country.

All of the problems so far examined, however, pale into insignificance compared with the fact that in order to have any say in the media today, one must either be fantastically wealthy, or have received extremely specialized training and have access to expensive equipment. And on top of this, the State has total control over who is allowed to broadcast TV or radio programmes.

POLITICAL WILL

This lack of access by ordinary folk to the means of effective communication is the most important single fact which means that Britain at present must be considered a plutocracy rather than a democracy. But fortunately, the rapid growth of cheap and relatively easy to use information technology is fast providing the *technical* requirements for the creation of a true **Media of the Masses,** where anyone with anything they think worth saying will be able to communicate with a worthwhile number of their fellow citizens. All that is needed is the *political* will to break the old monopolies and to encourage researchers and manufacturers to develop the potential for such a system to the full.

Take the example of a newspaper. The use of computers for Desk Top Publishing already means that a complete amateur can have at his disposal more sophisticated equipment for producing the original copy than existed anywhere in Fleet Street only 10 years ago. And within a few years, better quality laser printers will also give greater clarity of text and artwork. But a problem still exists on distribution. It would be easy enough to pass laws like those in France which guarantee that any publication of a decent quality and reasonable frequency will be distributed regardless of its political leanings, through a State distribution agency which provides a number of public outlets.

EXCITING SOLUTIONS

However, this still involves the publishers in the problem of finding and paying printers, and in working to deadlines which amateurs (or groups suffering police harassment) may not always be able to meet. But the spread of powerful home computers and modems, which enable them to exchange information rapidly over the telephone, offers an exciting solution to these difficulties. A publication can be written and compiled on one machine, then electronically mailed almost instantaneously to any number of subscribers. They would read it on their screens or, just as easily, obtain a printed version from their own equipment. New material could be inserted as required, thus allowing constant updating. The present highly centralized printed paper network would be hopelessly cumbersome by comparison.

However, while the technical potential for the creation of a **Media of the Masses** now exists, it will be much more difficult to create the *psychological attitude* and reservoir of skills and self- confidence needed to enable large numbers of people to take advantage of it.

For several generations, our people have been accustomed to leaving communication and entertainment to the "experts". This corrosive habit of passivity at present covers almost every area of our national life, and is at the root of many of the terrible problems we face today. Replacing this negative approach to community life will take at least a generation. Even then, it will only be possible if the entire direction of the education system is radically changed.

EDUCATIONAL FACTOR

This subject requires a major article in itself, but briefly, the problem is this. Each kind of system naturally creates an educational structure designed to produce the kind of citizens it needs to keep going. Thus, a plutocratic capitalist State seeks to turn out two categories of people. The privileged few, and – for the sake of stability – the most able, ambitious or greedy members of each generation of "proles" are taught to make decisions, give orders, oversee their implementation and punish non- compliance. The masses, meanwhile, are regimented and taught to obey, being given only the bare essentials of literacy and numeracy necessary to enable them to fulfill their roles as job/dole fodder and units of mindless consumption.

Clearly, such a divisive and repressive set-up has no place in a Nationalist State. Our Distributist society can only come into being and flourish if more and more people are willing and able to take responsibility for their own employment, entertainment and government. This will only happen if the main aim of education becomes the production of well-balanced all-rounders, with less emphasis on book learning and taking orders, and more on practical skills, initiative and taking responsibility.

To return to the problem of the media: learning the skills of self-expression and democratic persuasion must become an important part of the school curriculum. Free courses to provide updates on the use of the latest technical innovations should also be available to all adults. While individuals or private groups would be encouraged to obtain their own equipment, a nationwide chain of community centres would provide access to the communications network to anyone who wanted it.

FREEDOM EXTENDED

Those who oppose such an extension of freedom to the British peoples' may argue that most people would still sit back and watch or read material produced only by the groups of "fanatics" who would actually be motivated to get involved. This is what the educational programme would seek to avoid, but even if it happened, would it really matter? It would still give us a far larger choice than exists at present, where the media is in the hands of a *tiny* number of individuals fanatically devoted to making money or maintaining the power of their own vested interest groups. In any case, most people are sufficiently reserved to ensure that the outpourings of the wierder sects would be watched only by their own devotees. Since no one would be forced to watch them they need not bother anyone. Such occasional aberrations would be a small price to pay for the massive increase in the real power of ordinary people to express their opinions and influence society.

NEW AGE MEDIA

This great variety of publicized ideas, coupled with the freedom to chose between them, and the knowledge that every choice will have some effect on the future of themselves and their society, will at last give the British peoples' the chance to take responsibility for their own lives. **This is the very essence of true democracy, and it will come about when the centralized mass media of today is transformed into the Media of the Masses of the New Age!**

G.K.C. & QATHAFI

In recent months the National Front has been taking a close look at the nature of Democracy, so readers will perhaps be interested to learn of G.K. Chesterton's views on Parliamentary Representation since he is one of the Movement's principal ideological forebears. His thoughts on this subject are contained succintly in the following letter which appeared in the pro-Liberal Party newspaper, *The Nation*, during January 1911.

Dear Sir,

In a note to my last week's letter you remark, *"We must be stupid; but we have no idea what Mr. Chesterton means."* As an old friend I can assure you that you are by no means stupid; some other explanation of this unnatural darkness must be found; and I find it in the effect of the official party phraseology which I attack, and which I am by no means alone in attacking. If I had talked about "true imperialism", or "our loyalty to our gallant leader", you might have thought you knew what I meant; because I meant nothing. But I do mean something; and I do want you to understand what I mean. I will, therefore, state it with total dullness, in separate paragraphs; and I will number them.

1 I say that a democracy means a state where the citizens first desire something and then get it. That is surely simple.

2 I say that where this is deflected by the disadvantage of representation, it means that the citizens desire a thing and tell the representatives to get it. I trust I make myself clear.

3 The representatives, in order to get it at all, must have some control over detail; but the design must come

from popular desire. Have we got that down?

4 You, I understand, hold that English MP's today do thus obey the public in design, varying only in detail. That is a quite clear contention.

5 I say that they don't. Tell me if I am getting too obtruse.

6 I say our representatives accept designs and desires almost entirely from the Cabinet class above them; and practically not at all from the constituents below them. I say the people does not wield a Parliament which wields a Cabinet. I say that the Cabinet bullies a timid Parliament which bullies a bewildered people. Is that plain?

7 If you ask why the people endure and play this game, I say they play it as they would play the games of any despotism or aristocracy. The average Englishman puts his cross on a ballot-paper as he takes off his hat to the King – and would take it off if there were no ballot-papers. There is no democracy in the business. Is that definate?

8 If you ask why we have thus lost democracy, I say from two causes; (a) The omnipotence of an unelected body, the Cabinet; (b) The Party System, which turns all politics in to a game like the Boat Race. Is that all right?

9 If you want examples I could give you scores. I say the people did not cry out that all children whose parents lunch on cheese and beer in an inn should be left out in the rain. I say that the people did not demand that a man's sentence should be settled by his jailers instead of by his judges. I say these things come from a rich group, not only without evidence, but really without any pretence, that they were popular. I say the people hardly heard of them at the polls. But here I do not need to give examples, but merely to say what I mean. Surely I have said it now.

Yours,

G.K. CHESTERTON.

Parliaments are the backbone of traditional democracy as it exists today. A parliament is a misrepresentation of the people and parliamentary governments are a misleading solution to the problem of democracy. A parliament is originally founded to represent the people, but this in itself, is undemocratic as democracy means the authority of the people and not an authority acting on their behalf. The mere existence of a parliament means the absence of the people, but true democracy exists only through the participation of the people, not through the activity of their representatives. Parliaments have been a legal barrier between the peoples and the exercise of authority, excluding the masses from power while usurping sovereignty in their place. Peoples are left with only a false external appearance of democracy manifested in long queues to cast their votes in the ballot boxes.

To lay bare the character of the parliament, we have to look to the origin of such a parliament. The parliament is either elected from constituencies or a party or a coalition of parties, or is formed by some method of appointment. But all these procedures are undemocratic, for dividing the population into constituencies

means that one member of parliament represents thousands, hundreds of thousands or millions of people, depending on the size of the population. It also means that the member keeps no popular organizational link with the electors since he, like other members, is looked upon as a representative of the whole people.

This is what the prevailing traditional democracy requires. The masses, therefore, are completely isolated from the representative and he, in turn, is totally separated from them. For immediately after winning their votes he himself usurps their sovereignty and acts instead of them. The prevailing traditional democracy endows the member of a parliament with a sacredness and immunity denied to other individual members of the people. That means that parliaments have become a means of plundering and usurping the people's authority. Hence the people have the right to struggle, through the popular revolution, to destroy instruments which usurp democracy and sovereignty and take them away from the masses. They also have the right to utter the new principle: *no representation in lieu of the people.*

If, however, the parliament emerges from a party as a result of winning an election, it is a parliament of the party and not of the people. It represents the party and not the people, and the executive power assigned by the parliament is that of the winning party and not the people. The same is true of the parliament in which each party holds a number of seats. For the members of the parliament represent their party and not the people, and the power established by such a coalition is the power of the combined parties and not of the people. Under such systems the people are victims, fooled and exploited by political bodies. The people stand silently in long queues to cast their votes in the ballot boxes in the same way as they throw other papers into the dustbin.

This is the traditional democracy prevalent in the whole world, whether the system is one-party, two-party, multi-party or non-party.

Thus it becomes clear that **representation is a fraud.** Assemblies formed by a method of appointment or hereditary succession do not fall under any form of democracy. Moreover, since the system of elected parliaments is based on propaganda to win votes, it is a demogogic system in the real sense of the word, and votes can be bought and falsified. Poor people fail to compete in the election campaign and it is always the rich – and only the rich – who come out victorious.

After the successful establishment of the era of the republics and the beginning of the era of the masses, it is unreasonable that democracy should mean the electing of only a few representatives to act on behalf of great masses. This is an obsolete theory and an outdated experience.

The whole authority must be the people's. The most tyrannical dictatorships the world has known have existed under the shadow of parliaments.

The Green Book.
Colonel Muammar al Qathafi.

The Green Book is available from *Burning Books,* BCM Burning, London, WC1N 3XX, price 3 including postage.

IN MEMORIAM

Captain Thomas Sankara took power in a coup d'état on August 4th 1983 in the Upper Volta (which changed its name a year later to Burkina Faso) after a period of political turmoil and economic crisis, a story not unique in most of Black Africa.

Given the problems of regular droughts; overpopulation; and financial insolvency, coupled with a subsistence economy, little was expected of the new régime. Despite scarce resources, Sankara captured the imaginations of many West Africans with a radical, but practical, programme of health care, social welfare (mainly a crash house building programme), and intense anti-corruption drives.

What makes Comrade Sankara of particular interest to **Third Positionists** ,however, is his sustained efforts to achieve national self- sufficiency, independence and political decentralization. Scarce resources were allocated to promote agricultural self-sufficiency, and imports of all kinds were banned in order to protect the local economy and prevent the export of vital investment capital. Construction projects were only undertaken using native labour, while overseas delegates prided themselves on wearing only home produced clothing; this in marked contrast to other African bureaucrats lounging around in their French suits and their Italian shoes.

Although Captain Sankara was originally interested in Marxism, he came to reject the idea of State worship, and in December 1985 declared Burkina Faso (which means Pride and Dignity) to be a Jamahiriya – that is *a state of the masses.* His intention was to decentralize power *away* from the highest echelons to committees working in the localities. Prior to the Declaration, many such committees had been formed in places of work, whilst afterwards committees dealing with matters of State and anti-corruption efforts were set up. Although still at a very primitive stage of development, and greatly hampered by limited resources, the Sankara régime was the nearest thing to a Third Positionist State in Black Africa.

With his assassination by a clique of military conspirators – believed to be Marxist drones – the cause of World National Revolution has been weakened. It is to be hoped that his work will not have been in vain, and that the decentralist philosophy which he espoused will have taken sufficient hold on the population to resist a reactionary degeneration into government by elites. Time will tell.

THOMAS SANKARA

THE GLOBAL STRUGGLE

CANADA

On August 5th it was announced that the veteran revisionist, Ernst Zundel, was to stand trial for a second time on the same charge. It will be remembered from articles printed in *NT* in 1985 that Zundel was prosecuted under an 800 year old law(!) forbidding "the spreading of false news" – in this case, Zundel's denial that the Zionist promoted Holocaust took place.

It will be remembered also that during the first trial, Judge Locke, did everything to accommodate the hatred and rancour of the Zionist Witch-finder Generals, and everything to obstruct Zundel's defence, even to the point of denying him his expert witnesses, testimony and documentation. Fortunately, the sheer one sidedness of the "trial", and the fact that Truth always triumphs in the end, led to the Ontario Attorney General, Ian Scott, ordering a re- trial to begin on January 4th, 1988.

Needless to say the Zionists were outraged, so much so that they have applied for "Intervenor Status" during the trial. If granted, it will make them co-prosecutors which will be tantamount to the allegedly wronged party being allowed to decide whether or not his opponent is guilty! This is the Zionist virtue of gross hypocrisy at its most refined.

The trial promises to be explosive, and *NT* readers will be kept informed of developments. If you would like further information, send an IRC for £1 to *Samisdat*, M.P.O. Box 791, Niagara Falls, NY 14302, USA.

EIRE

In issue 41 of *NT* an interview was conducted with Sean O'Neill of the Irish **Social Action Initiative** , a pre-party grouping dedicated to an Irish National Revolution. In recent correspondence, Mr O'Neill has reported that the response to the ideas proposed in their bulletin, *Ar Aghaidh!*, has been very encouraging, and that plans are afoot to move to a higher level of activity.

In conjunction with other comrades, Mr O'Neill expects to found a new political organization in early 1988, tentatively called the **Christian National Party.** This will represent a positive step forward from the *AA!* bulletin which was merely a *forum for ideas*. The **C.N.P.** will represent a move from speaking to a few, to speaking to the Irish masses who are suffering governments as cruel and corrupt as anything on the Mainland.

The founding of the **C.N.P.** will be welcomed by all revolutionary nationalists, for their avowed policy of Independence for Ulster harmonizes perfectly with that taken by the NF in its broadest outline. If you would like to receive a sample copy of *AA!* send an IRC for £1 to: **S.A.I.**, P.O. Box 40, Brian Boru Street, Cork City, Eire.

FRANCE

A few months ago a group new to the NF, the **French Nationalist Party (PNF),** introduced itself to us. Producing a professional monthly magazine, *Militant*, the editorial

board are campaigners of long standing who quit Le Pen's FN when it moved from being a broadly nationalist organization, to a fawning capitalist and pro-Israel party. The **P.N.F.** endorses the idea that both the "Left" and the "Right" have to be opposed if France and Europe are to have any real future.

If you read French you may obtain a copy of *Militant* by sending an IRC for ₤1 to: *Militant*, Boîte Postale No. 154, 75010 Paris, France.

SPAIN

Fraternal greetings were recently received from the national revolutionary **F.S.J.** which is the youth wing of the national syndicalist union, **C.O.N.S.** They forwarded a copy of their bulletin, *Despierta*, which carried a remarkable critique of the Spanish contribution to Latin America's historical development. Pointing out both the good and the bad, it went on to postulate a new direction in the future.

The **F.S.J.-C.O.N.S.** also reported that they were just about to sign the *European Manifesto* originally drafted by our comrades in France and Portugal. The addition of yet another signature to this document means that it is now the most significant step in bringing about co-operation between national revolutionary groups in Europe since the war.

FINLAND

Finland is not a country that naturally springs to mind when nationalist politics is being discussed, but we are delighted to report that an encouraging development has just taken place.

In late September we were informed a new movement, **Kansallisrintama** - meaning "National Front" – had formed and was committed to upholding the Third Way. The fledgling group is currently being overseen by a triumvirate leadership, under the Chairmanship of Timo Seppala who writes that leafletting has already begun in earnest. He is confident that Finland's uneasy relations with the USSR, and the people's distrust of the USA, will prove fertile ground for the **Kansallisrintama.**

SOUTH AFRICA

For those tired of the ravings of partisans for Botha and Mandela, *The South African Observer*, will come as a breath of fresh air. This well produced publication – not to be confused with the irregular and highly inconsistent *S.A. Patriot* - is edited by the indomitable S.E.D. Brown who has steadfastly opposed the disintegration of the Verwoerdian tradition of apartheid **for several decades.** The August edition featured a penetrating article on the Afrikaner "Christian" theologian, Johan Heyns, who, like so many of today's trendy clerics, believes that he has an **infallible** appreciation of Almighty God's intentions! So, needless to say, Afrikanerdom is being "unchristian" for wishing to preserve its cultural integrity. Dr. Brown's analysis rightly points out that the Christian Faith is *not* principally about the "Social Gospel", but about the salvation of souls.

The S.A. Observer is a most informative journal. If you would like to receive a sample copy send an International Reply Coupon (IRC) for ₤1.50 to: The Secretary, P.O. Box 2401, Pretoria, South Africa.

BELGIUM

Recently received was *Vlaams Blok*, the monthly paper of the **Flemish Nationalist Party (V.N.P.)** who are not only militant in the defence of the rights of the Flemish community, but are also working to build more cordial relations between Belgium's two peoples – the Flemings and the Walloons. This is no easy task, for the bitter history of conflict has similarities to the struggle in Ulster, and is yet another tragic example of inter-European animosity. Only when the **Europe of 100 Flags** is proclaimed *with conviction* will we be sure that there will be no more Brothers' Wars.

Meanwhile, their Walloon counterparts, the **Parti des Forces Nouvelles (PFN),** continue to publish their informative bulletin, *Forces Nouvelles.* The July/August number carried a substantial report of a meeting of nationalist groups held in Brussels on July 29th to condemn the 30th anniversary of the treasonous Treaty of Rome which founded the Common Market.

Four nationalist groups were represented at the meeting: the French **Troisième Voie** ; the Spanish **Falange Espanola** ; the Portuguese **Movimento de Acção Nacional** and, of course, the hosts, the Belgian **P.F.N.** The chairman of the meeting, however, made it plain that this initiative to condemn the capitalists of Europe who have sold themselves for the Yankee Dollar, was also supported by the Spanish movement **C.E.N.R.** and the British **National Front.**

The speakers at the meeting presented a thorough indictment of the System that is choking Europe, much to the discomfort of the Press who had come from Belgium, Holland and Germany. The tenor of the meeting is succintly summarized in the final paragraph of the published document, *A Common Declaration of the Nationalists of Europe* which was released at the meeting. This reads: *"The nationalists of Europe reject liberal capitalism, therefore, as the instrument of American domination, and, Marxism as the expression of the Soviet menace. The watchword for our action, in all spheres, will henceforth be:* **Europe for the Europeans!**

A copy of the **P.F.N.** bulletin may be obtained by sending an IRC for ₤1 to: 104 Bd.E. Bockstael, 1020 Bruxelles, Belgium.

PFN: Europe for the Europeans!

GARVEY'S VISION

Louis Farrakhan is a name that is now well known in National revolutionary circles in Britain. It has come to symbolize the new point of departure for the revolutionary forces of the **Third Position** ,both in Europe and elsewhere in the world. It is a point where Blacks and Whites meet, not only to combat the greed, exploitation and barbarism of Capitalism and Communism, but also to crush the pernicious ideas of multi-racism and racial intermarriage.

That Louis Farrakhan is a God-send to *all* races and cultures, for political, practical and propagandist purposes, is accepted by all revolutionary nationalists, but it remains a largely unknown fact that Comrade Farrakhan is *not* the beginning of a positive and healthy trend in the political consciousness of the Black community. Rather he is the **latest** manifestation of a healthy race conscious tradition amongst Blacks.

GARVEY'S CENTENARY

In the line of personalities culminating in the "Farrakhan phenomenon" there have been many outstanding names, such as Elijah Mohammed and Malcolm X. However, it is clear that there is one individual to whom these people – and many more – have looked for inspiration. **That person is Marcus Mosiah Garvey.**

It is right, therefore, in this his centenary year, that national revolutionaries in Europe come to appreciate the life and beliefs of this man, for a thorough understanding of his motivations and ideals will assist us in developing the broad front of racialists of all colours that is *vital* to our *main* objective: **the preservation of our countries, our culture, and our Continent.** In other words, although seemingly paradoxical, we can say that the beliefs of Marcus Garvey are an important tool in the forging of the mono-racial New Europe.

TRANSFORMATION

Marcus Garvey was born in the Parish of St. Ann's in Jamaica on August 17th 1887. It was the same parish that was later to throw up reggae star, Bob Marley, who espoused the belief that only the repatriation of blacks from all white countries could preserve the black identity.

Garvey was one of 11 children, but only he and his sister, Indiana, actually survived childhood. This heavy mortality rate was not due to Garvey coming from the lowest stratum of Jamaican society, far from it. Relatively speaking, he came from a healthier socio- economic background than the majority of his fellow countrymen. His parents, Marcus and Sarah, were of that strain of Negroes who cherished and preserved their independence, and who, thereby, ensured that they possessed a small peasant farm, property and the useful skills of the stonemason. This spirit of self reliance and hard work was passed to the son, and it was to characterize his every action in a rich and eventful life.

It was at the age of 14 that Garvey experienced a profound transformation of his world view, and which heralded the beginning of a political sojourn which would result in his becoming one of the most influential Blacks this century. The event which sparked this change was the segregation of his previously mixed school. He wrote later: *"As a child I went to school with White boys and girls, like all other Negroes. It was then (at the age of 14) that I found out for the first time that there were some differences in humanity and that there were different races, each having its own separate and distinct social life."*

M.M. GARVEY

COMMONSENSE REPLY

He ventured to ask his father further questions on this matter, and he was given this commonsense reply (white liberals please note!:*"My son, to be born black is no disgrace nor misfortune. It is an honour. Nature never intended humanity to be of one colour or complexion, and so there are different races or types of people in the world. There are standard types and the Negro is one of them."*

No doubt this answer, coupled with his strong powers of observation, led to Garvey's growing interest in politics although by the age of 18 his initiative had caused him to rise to the managership of a large print shop. He involved himself heavily in social and community work in Jamaica, and was a member of the pioneering Printers Union. Those with a knowledge of the appalling violence and oppression that confronted early British Trades Unionists will appreciate that things were no different in this respect in the Crown colony. But,as with all sincere revolutionaries, Garvey's sense of the *need* for Social Justice outweighed any consideration of personal importance or self aggrandizement.

His work on behalf of his people, and his not inconsiderable talent as a public speaker, soon combined to bring him to the attention of a wider audience. He reinforced this growing popularity by writing extensively for two newspapers, but such was his political energy that he found he needed a platform better suited to his journalistic talents. Thus in 1910, he began the publication of *Garvey's Watchman*, a development which, as was to be seen later, was a major stepping stone in *the* work of his life which was to bring him world renown.

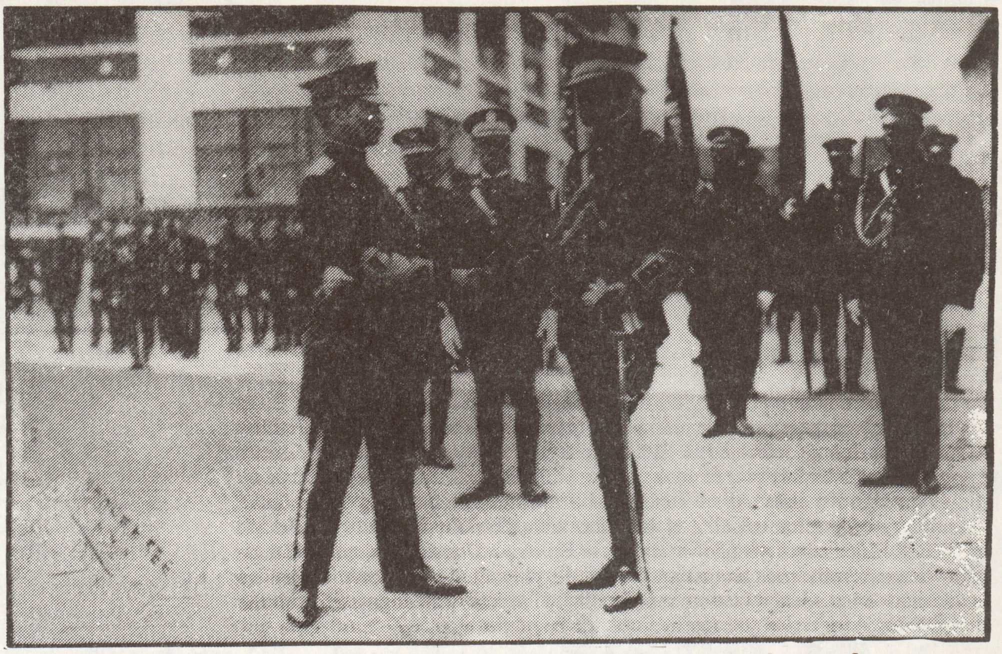
VISIONARY

In 1914 Garvey, having travelled

extensively in Central and South America as well as in Britain, and having read widely, decided that his vision had to be **communicated** to the black masses and **organized** into one movement. Thus was born the **Universal Negro Improvement Association** , a name that is still conjured with in black communities all over the world even though it has not existed for nearly 50 years. The organization was dedicated to the improvement of the black social condition, wherever they were to be found. Although Jamaica was Garvey's home, he found greater resistance to his ideas than anywhere else. He believed that this was due to the fact that there was little race consciousness amongst blacks. He railed consistently against the brown skinned – mixed race – class that then, *as now* , dominated Jamaican society. He accused this racial/ruling class of insensitivity and arrogance, and doing nothing for the majority black population.

The generally poor response of the Jamaican population to react to his message caused Garvey to look to the United States as an alternative power base. Moving there in 1916, he believed that he could make great headway amongst a black community which had suffered great trauma during the slaving period of their history. He believed that this fact, coupled with the disillusionment of blacks who had taken an active part in World War I, would prove a winning combination. He wrote: *"During the World War, nations were vying with each other in proclaiming lofty concepts of humanity. Now the war is over, we find these same nations making every effort by word and deed to convince us that their blatant professions were meaningless platitudes, never intended to appeal to the Earth's darker millions."*

Of course, whilst Garvey was more than right to attack the sheer hypocrisy of the System, he was wrong to imply, as he does here by his reference to the "darker millions", that "the whites" were made beneficiaries of the lofty concepts of "democracy and the American Dream". The people who gained from the blood letting of the First European Brothers' War were not the millions of working and middle class whites who died on the battlefields of Europe, but the armaments manufacturers, financial swindlers and capitalist speculators who gained in power and wealth. Garvey is right to say that the blacks were betrayed, but so were the whites, browns and yellows. The basis of the betrayal was not a matter of colour, it was whether or not you were part of the "in crowd".



U.N.I.A. ~ Universal African Legion

In the United States, throughout the period 1917 – 1919 , mindless racism and bloody riots broke out between the white and black populations. Shootings and hangings were commonplace, and an atmosphere of gloom prevailed.

BLACK SEPARATISM

It was this social dislocation which was to act as a spur to Garvey's political development, for he now realized that a UNIA, committed to a mere reform of social conditions, was not going to be enough. He came to realize that the Black man had to have a place of refuge of his own, a place where he would be his own master. He declared: *"Our fathers suffered because they had no vision. If you have no vision you perish. Our vision must be that of a free and independent African Commonwealth strong enough to protect Negroes everywhere."* Overnight the UNIA ceased to be a reformist body, and instead became a forum for the revolutionary ideals of Black separatism and Black independence.

The response of all classes of Negro to this new initiative was immense. People like the father of Malcolm X – later of the Nation of Islam – and Claude McKay of the literary movement, **The Harlem Renaissance,** were recruited to the ranks of the UNIA in huge numbers. Indeed, the growth was so phenomenal that in 1920 the First International Convention of the Negro Peoples of the World was organized by the UNIA. The meeting was held at Madison Square Gardens, and attracted delegates from all over the world. Against the background of the movement's red, black and green flag, Garvey, President General of the UNIA, declared that the UNIA was now "a government in exile". He bitterly denounced his critics saying: *"They called us a bunch of illiterate, fanatic Negroes. But we have stood fast in our principle of 'Africa for the Africans'."*

Who can deny that such a sentiment is the complement of *our* refrain: **Europe for the Europeans?** Certainly, Garvey saw the implicit logic, and in 1922 arranged to meet the Imperial Wizard of the Ku Klux Klan. Despite being widely criticized for this action, Garvey maintained that **someone** had to start the dialogue between the races; that the interests of the Black race meant that **someone** had to deal with "the true face of White America", the KKK. Hardly surprisingly, his critics in the black community were either integrationists – with no sense of identity – or activists with the U.S. Communist Party. Garvey hit back saying: *"Between the KKK and the Moorfield Storey National Association for the Advancement of 'Coloured' People group* (NAACP – an integrationist body set up by white liberals and Jews in 1910 which is still pushing its poison) *give me the Klan for their honesty of purpose towards the Negro. They are better friends to my race, for telling me what they are and what they mean, thereby giving us a chance to stir ourselves, than all the hypocrites put together with their false gods and religions. Away with the farce, hypocrisy and lies. It smells, it stinks to high heaven."*

HISTORICAL PRECEDENT

It is a shame that the only movement of organized whites that Garvey could deal with was the reactionaries

of the KKK, but this episode does at least provide an **historical precedent** for showing that co- operation between racialists of different colours is both possible and desirable. It also proves that the greatest enemies of the Black and White peoples are *not* each other, but the sickminded integrationists in both communities.

It is also worth noting that at the time that Garvey spoke to the Klan, he was the head of a movement with **ten million members.** Units of the UNIA were to be found in such places as Brazil, Britain, Australia, South Africa, Nigeria and Cuba, whilst in the USA there were over 700 branches of the movement active. The importance of this is that Garvey spoke for a very substantial number of his people, and it is *impossible* for multi- racists to argue that this meeting of Whites and Blacks was a fringe affair.

Undaunted, Garvey pushed ahead with his dream of building a New Africa – a powerful state where natives and blacks returning from the diaspora, would live out their true destiny and avoid a calamitous race war. Of this later possibility Garvey was painfully aware. He stated: *"There is no other way to avoid the threatening war of the races that is bound to engulf Mankind; there is no better method than by apportioning every race to its own habitat. The time has come for the Asiatics to govern in Asia, as the Europeans are (sic) in Europe and the Western world, as it is wise for the Africans to govern themselves at home and thereby bring peace and satisfaction to the entire family of peoples."*

Of course, the unthinking might say that the whole history of independence for countries in Africa since the 1960s has been an unmitigated disaster, and that this 'proves" the blacks are incapable of self government. In fact, it proves nothing of the sort for African independence has yet to be tried. What we have seen in recent decades is merely the promotion of black nominees subservient either to the Communist International, or to the board of directors of multi-national corporations. This is hardly surprising since we Europeans are also **unfree.** European independence is a myth since we are held in bondage to Capitalism, Communism and Zionism.

CONVERTS

Throughout the whole period of growth of the UNIA, critics denounced Garvey in the most vitriolic terms. Dr. W.E.B. Dubois, for example, who was a leading spokesman of the NAACP, so hated Garvey's ideas that he was an enthusiastic supporter of the "Garvey Must Go!" campaign which sought his deportation, and which was eventually successful. Another critic, George Padmore, a Communist, screamed: *"Garveyism is merely out to utilize racial and national consciousness for the purpose of promoting the class interests of the black bourgeoisie and landlords."*

It is a testimony to the power of Garvey's ideas that these former enemies became advocates of the Garveyite solution. In the 1930s, Dubois attacked integrationism as a cruel fraud, whilst Padmore in the 1950s, wrote in *Pan Africanism or Communism*: *"Garvey was the greatest black prophet and visionary since Negro Emancipation."*

During the 1930s the UNIA went into terminal decline for a complex of reasons. Several ventures, like the Black Star Shipping Corporation, which were associated with Garvey , went into liquidation in a blaze of media hysteria. They threw up accusations of theft by Garvey, and the U.S. government true to form, used this as a pretext to lock away one of their foremost opponents. His sentence of five years not only helped the State rebuild its 'Uncle Tom' brand of politics, it also began the rapid decline of the UNIA which was founded on Garvey's personality. It was a situation that was to work against the interests of blacks and whites.

He died in exile in London on June 10th 1940, though his body was returned to Jamaica in 1964 and given a hero's welcome.

LESSONS

The lessons of Garveyism should be clear to all national revolutionaries. Garvey promoted the ideal of black separatism, black self reliance and black identity; what are these but the mirror reflection of the White Pride movement? Garvey was a great exponent of the world wide movement to preserve the diversity of peoples, cultures and nations. He, like us, espoused a sincere racialism, but condemned mindless racism.It is well, therefore, to remember that everytime you pass a *Marcus Garvey Club* in an immigrant area, you are witnessing the living spirit of a man who, if he were alive today, would openly support the NF in its efforts to destroy multi-racism.

Marcus Mosiah Garvey deserves the respect of all revolutionary nationalists, for he was doing for his people what we are doing for ours. Nowhere is this clearer than in his battleanthem which could just as easily be ours: *"We shall not be serfs. We shall be free, we care not what may come! Give me freedom or give me death!"*

Their Temples Must Fall

BUILD NT!

Nationalism Today *is a unique National Revolutionary magazine in the English speaking world that is full of items of interest to comrades everywhere: interviews, reviews, photo-features, ideology etc. No-one who is at all* **serious** *about building a New Social Order can afford to be without this informative journal. Make sure that you do not miss another issue by taking out a subscription* **today!**

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NAME ....

ADDRESS ....

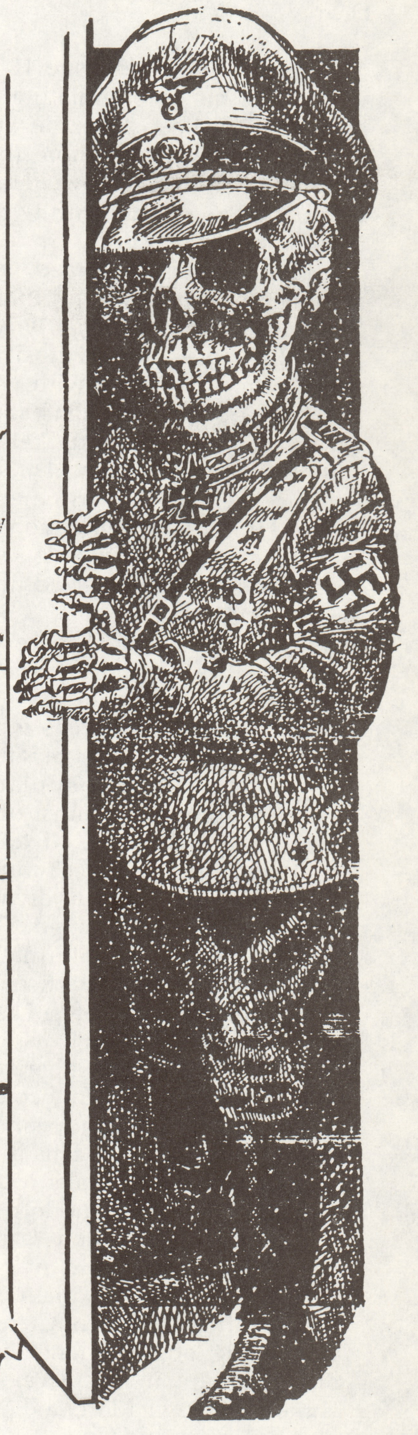
"If only we could all get back together again, forgetting our personal differences, and working for what we all believe in." Such a comment, or something similar, has probably been heard by every activist in the National Front at one time or another. It is being heard once again, but, not surprisingly, it is coming from the despairing remnants of reactionary groups long since expelled from our ranks. Well, if *you* were facing the political wilderness, what would you do but bleat?

In the last 18 months or so, the national revolutionary leadership of the NF has brought about massive revolutionary change **inside** the organization which has enhanced our ability to survive and prosper. However, this change has been made possible *not* by the sheer force of personality, *not* by luck *nor* by rich sugar daddies. **It has been made possible because those in our ranks share the *same* ideals and beliefs.** Ideological unity **promotes** progress, whilst the broad church mentality – as expressed in the opening paragraph – leads to disintegration and decay.

In a recent exchange of correspondence between a young, Welsh member of the NF, and a middle aged **official** of John Tyndall's reactionary BNP, the *unbridgeable gulf* in political ideals was made crystal clear. On the one hand, we have the NF advocating a National Revolution, which will bring about a spiritual transformation and socio-economic justice, whilst on the other we have a musty, moth-eaten imperialism that is nothing other than the cult of Hitler worship. The vile Reaction being propagated by the miniscule BNP is not merely irrelevant, it is also **revolting** for it will, sadly, lead a few youngsters astray who *could* have contributed **positively** to the salvation of their country. As it is they will waste their political lives trying to breath life back into the corpse of Tyndall's pitiful, lacklustre National Socialism.

The following extracts from the BNP official's letters are reproduced without comment. They are eloquent testimony as to why the National Front will not only *not* compromise with the BNP's **fraudulent "nationalism"**, but will do all in its power to ensure that this decrepit N.S. vampire stays where it belongs – **in its coffin, lid nailed down!**

RANTINGS FROM THE BUNKER



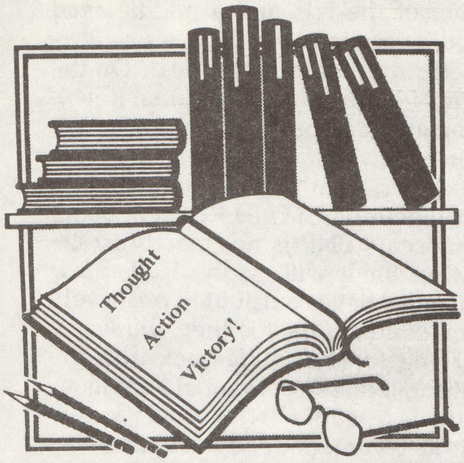
As I have previously made known to you, the NF is not a Nationalist movement at all. It has become a bed-fellow of the Left. The enclosed Communist policy sheet is scarcely any different in content and Bolshevik jargon from the stuff of 'distributism' and 'workers co-ops' etc the NF is peddling.

The NF booklist makes mention of 'Hitler cultism.' I would rather be a 'Hitler cultist' and keep my honour than drag my principles into the gutter hand-in-hand with some Rastafarian Babylon-hater.
Indeed, I prefer Hitler as 'comrade' to any Black Power hottentot who wants to take my hand, because Hitler is of my race, my culture and my idealistic kindred. The NF would

In seeking out a Movement to fit such a bill – I suggest Adolf Hitler is a better exemplar than Codreanu, Cobbett or Belloc ....

Are you seriously prepared to call 'Mr Farrakhan' comrade? To go further – are you prepared to call this Black comrade and at the same time regard John Tyndall (in all his wretched whiteness) as an enemy? If so – what sort of 'Nationalism' and what sort of 'racialism' are you professing?

My own adherence has always been to National Socialism.
The pre-war National Socialist revolution remains the outstanding example (the only example, in fact) of Racial Nationalism in theory and practice; and National Socialism was in no sense a 'one off' – it was merely the opening encounter in a battle that still lies about us and ahead. It was not bottled-up in the 30s to be placed on the shelf. It persists and is relevant in the 80s.
The vital truth is: the fundamentals of National Socialist ideology remain the bedrock of all authentic Nationalist aspirations, and particularly for British Nationalists. For National Socialist racialism is Nordic-orientated racialism, and as Britons rooted in Nordic stock we are intimately involved. Relating to the Fuhrer should be as natural as relating to Alfred the Great – but of considerably more significance.
In that context I have found allegiance to the British National Party the easiest of processes, as this Movement embodies all the essential principles I have supported all my life.
It is, in short, National Socialist – in ideology, in ideals and in structure.



OPEN FORUM

BALANCE

Dear *NT*

I greatly enjoyed issue 41, which was every bit as stimulating as the magazine has been since the welcome change to longer and more thought-provoking articles. However, I feel that I must take issue with two minor points.

First, I broadly agreed with the sentiments expressed in the article *Science vs Sanity*, particularly where it posited the need for religiosity and a set of moral absolutes with which to underpin our struggle against a world of decay, cynicism and "relativity". But the caption which claimed that "science" explains phenomena such as the Hungarian Revolution of 1956 as *"the product of repressed sexuality"* was dishonest and marred an otherwise valid argument. "Science" makes no such claim. The unscientific and sordid Asiatic superstition known as Freudianism may well do so, but genuine scientists would explain it as the efforts of an homogenous breeding population to defend its territory against outsiders. Hardly a motive for the NF to decry?

I agree that "science" must *not* be elevated to the status of divinity, but nor should it be decried. There is much in the latest information and energy technology in particular which makes the creation of a Distributist society logical, as well as practical. The adoption of a deliberately anti-scientific stance can only conceal this and make our ideas appear unworkable and reactionary. This is not necessary. Medieval monks founded or expanded much of modern science, including biology and astronomy. They clearly felt there was nothing wrong in seeking to explain the **mechanics** of the wonders of Creation! The vital thing about Science is that it must be kept in its place. The Machine must serve Man, and Man must glorify Nature and God.

My second disagreement is over the conclusion reached in the otherwise useful potted history of the Iceni revolt against Roman tyranny. Sadly, the revolt did *not* show that a fanatical minority can overcome all odds if they merely **believe** strongly enough. If anything it showed that a small number of cold, clinical, well- disciplined and well-equipped functionaries can defeat a far larger number of fervent patriots if the latter are unable to match their organization and efficiency.

The same tendency to unrealistic romanticism was also shown in the inspiring feature on the '45 rebellion. But let's face facts: wars and political struggles are *not* won primarily by fanaticism. To amend Napoleon's famous dictum: *God is on the side of the big, and well- equipped battalions.*

Fanaticism – a religious devotion to our Cause – is essential if we are to withstand State repression, but final victory can only come through harnessing such fanaticism with the complete mastery of organization, discipline, and the latest in information technology.

Yours sincerely,
D.R.,
Blackburn.

TEARLACH

Dear Sir,

I write to you in reference to my article entitled: *The Spirit of the '45*, kindly published in issue 41.

Unfortunately, a statement towards the end of the article concerning the French Revolution was very unclear and misleading, and must have confused your readers enormously. I would like to take this opportunity to clarify this point.

James Stuart was *de jure* King of France, as he was of the British nations, not the **actual** King, who was, of course, Louis XV. If King James had abdicated in favour of his son, Tearlach (Charles Stuart), as was probable had the '45 been successful, Tearlach would have become *de jure* King of France. Tearlach was at that time the most popular figure in France, except with the French Court and Ministers, and so it is probable that Tearlach would also have become *de facto* King of France. Had this happened, the French Revolution could have been averted.

But as history shows, even with the '45 being unsuccessful, Louis XV still feared Tearlach and his popularity enormously, and fearing a popular uprising even at this time, had Tearlach expelled from French soil.

Yours sincerely,

J. McL.
East Anglia.

ULSTER

Dear Sir,

Whilst welcoming the appearance of true Nationalism in Eire (*NT 41*), I wish to disagree with a major point of the **Social Action Initiative's** strategy; that of the repartition of Ulster as a solution to the "Troubles".

The **SAI's** wish seems to be to create an Ireland divided into purely sectarian states, not the historic nations of Ulster and Eire. This would, among other things, involve the abandoning of many border Loyalist communities who would have faced IRA terrorism for 18 years only to see their villages and farms incorporated into a new Irish State.

Even after repartition there will inevitably be those within "British Ulster" who still wish to see total unity of the island. They will never be placated and once Ulster has been repartitioned once, what is to stop it happening again 20 years later? To retreat into an ever shrinking Protestant State is *not* the answer. Ulster's borders are not artificial, to be redefined as shifts in population demand.

Ulster has always been naturally separated from the rest of Ireland by rivers, lakes and mountains and also by man-made defences such as the Black Pig's Dyke and the Dorsey.

The **SAI** say that they can understand loyalty to Ulster's soil, so I hope that they will accept my points, and the fact that my loyalty to Ulster's soil is to every part of my country, and not just those parts where Protestants form the majority of the population.

Yours sincerely,

D.N.,
Belfast.

The Menace of Usury

The whole of our modern society has for its economic basis a system that has been far more widely denounced as immoral than slavery ever was. **That system is usury.**

Usury is a word whose meaning has undergone changes through the centuries. It is clear, however, that the word signified originally the practice of lending money at interest. St. Thomas Aquinas said of usury: *"It is in itself unjust to receive payment for the use of money which has, through a loan, become the property of another."*

Usury is, therefore, in the technical sense profit that is unjustly received simply for the act of lending. However, so elastic is our contemporary standard of morality that the meaning has been narrowed down to impute the lending of money at **exorbitant** rates of interest. Our ancestors were probably more honest than we are, **for they regarded the exaction of 3% as much a violation of the moral law as the imposition of 100%.**

UNPRODUCTIVE

Hilaire Belloc offered these thoughts on usury in *Economics for Helen*. The example he cited was of a temporarily unemployed man asking a baker to lend his hungry family half a dozen loaves for a few days until he could earn some money with which to replace them. If the baker were to reply, *"I will not let you have half a dozen loaves on those terms. I will let you owe me the bread for a month if you like, but at the end you must give me back* **seven** *loaves"* **that** would be usury.

Belloc explained thus: *"The man is not using the loan productively; he is consuming the loaves immediately. No more wealth is created by the act. Therefore, the extra loaf being claimed is claimed out of nothing. It has to come out of the wealth of the community — in this particular case out of the wealth of the man who borrowed the loaves — instead of coming out of an increment or excess of* **new** *wealth. That is why usury is called 'usury' — which means "wearing down" or "gradually dilapidating".*

So for Belloc the test was whether the loan is productive or not. He held usury to be the lending of money at interest on what the creditor knows will be for an **unproductive** purpose.

TRADING IN MONEY

Of course, the word can bear a wider implication than that of a generic term for the lending of money if we examine the basic principle involved. Dr. William Temple stated this neatly when he addressed a meeting of the old Bank Officers Guild on February 4th, 1943. *"The principle behind usury is quite clear. First, it is that money is in its own nature a medium of exchange, and if you use it as a commodity in the sense of trying to profit yourself by variations in its value over against goods, you are destroying it for its proper social purpose."*

In this widest sense, therefore, usury can be used to imply, not merely the lending of money at interest, but the practise of trading in money as a commodity — an activity engaged in by banks, insurance companies and professional investors that is equally as unproductive.

LOUD IN DENUNCIATION

Usury has been condemned on moral, ethical and sociological grounds ever since the invention of money. The very existence of the relationship of debtor and creditor bestows upon the latter an unwholesome power over the former. Yet its tenacity is doubtless due to human selfishness, **for it provides for the creditor the surest means of material advancement without effort.**

The sociological evils inherent in the practice of usury have been recognized by all the great religions of the world. The Jews are expressly **forbidden** by Mosaic Law to lend money at interest, although there is precious little evidence that this precept has ever been widely observed among them. Moslems are also strictly prohibited by the Koran from practising usury.

During the Middle Ages, when the Catholic Church was in effective control of the economic policy of Europe, the twin pillars of Christian economy were the doctrine of the "Just Price", coupled with the **complete prohibition of usury.**

The Church Fathers were unanimous in regarding *all* interest as usury and, therefore, as a species of **robbery.** Medieval Canon Law treated the taking of interest as equally reprehensible for clergymen and laymen alike. The Second Lateran Council in 1139 condemned all usurers to excommunication and deprived them of Christian burial. Some authorities placed usury on a par with homosexuality as *"a sin against natural increase"* Under such strict condemnation, the greedy-minded were largely prevented from amassing wealth.

The Catholic Church continued to condemn usury until 1830, when Pope Pius VIII decided that those people who regarded the fact that civil authorities fixed a certain rate of interest as in itself a sufficient reason for taking interest, were "not to be disturbed". Despite this "compromise with the Devil", and despite the fact that for over 150 years its voice has been virtually stilled, the Church has never actually retracted its teachings on usury.

NATIONAL DEBT

For over four centuries now, the usurers have had a free hand in Britain. Arguably, two events set usury running riot: the founding of the Bank of England (following the transfer once and for all of the Jewish financial centre from Amsterdam to London with the "Glorious" Revolution" of 1688) and the Industrial Revolution.

The Bank of England was established on the basis of a loan of five million pounds to the unsuspecting public that was swollen to **fifty million** in 20 years. It released that vast proliferation of usurious practices which has upset the working of the economy and affected the lives of all of us. Thus arose, in William Cobbett's words, *"loans, funds, banks, bankers, banknotes and a national debt; things that England had never heard or dreamed of before, things without which she had had a long and glorious career of many centuries."*

The financial methods of the 18th and 19th centuries inaugurated the present era of usury triumphant and facilitated the concentration of money and power. The free rein given to unbridled competition opened the way to a vast, property-less industrial proletariat, in subjection to what Pope Leo XIII denounced, in the encyclical *Rerum Novarum*, as *"covetous and grasping men"*. The process was augmented by the growth of powerful monopolies controlling enterprises and raw materials.

We slipped the leash which held usury in check, and we have been rewarded with increasing wealth for the unworthy few who manipulate the economics of scarcity, with alternating gluts and famines, booms and slumps, not to mention two World

Wars within a single generation this century.

PARASITES AND SABOTEURS

It is important that we should draw a clear distinction between the science of economics and usury. The science of economics is devoted to the production and distribution of real wealth in order to produce goods for consumption and services for the benefit of the community. **Money is not real wealth.** Its purpose, as set forth by St. Thomas Aquinas , *is to enable people to procure by exchange sufficient material goods required for their lives to be lived virtuously*.

This money-machine is liable to go wrong if it is tampered with, like any other machine. Usury is a financial practise which consists, in its very essence, of tampering with the machine, by taking the money and trading with it as if it were a commodity, by buying and selling it, and by letting it out on hire. Thus money, invented by Man for Man's convenience, is turned into a weapon against him. The practise of usury operates to sabotage, not to facilitate, the smooth working of the economy.

The usurers have taken infinite plans to surround their activities with an aura of respectability and to imply that their practices, far from being obstructive and pernicious, really form an indispensable part of our economic machinery. Millions have been duped into believing this lie, when in reality **usurers produce nothing but debts which have no physical existence at all, which benefit no one but the usurers themselves, and which are demoralising and harmful to the community at large.**

The present system of world finance is, in fact, the product of the international bankers. They themselves devised its laws, its customs, and its perverted code of ethics. We should not be surprised. **Bankers depend upon debt as vultures depend upon carrion.** It is from debt alone that the sweet manna of interest comes welling forth, nourishing its recipients without the necessity for vulgar toil.

Thus it was natural that the bankers should make every effort to increase the amount of indebtedness throughout the world. As their political power grew with their money power, so they were able to compel *States* to conform with the intricate financial orthodoxies which they had devised for their own benefit.

It is a measure of the fraudulent nature of much of received economics that probably not one in a thousand people **understands** the mechanism of usury. Nowhere is it explained in any of the many worthless textbooks on economics. That is why when men get up and seriously suggest the way to alleviate our misfortunes is to borrow more money, no question is ever raised as to their sanity.

HIGH FINANCE

The basic tenet of this strange faith is what might be termed *"the doctrine of the indestructability of debt"*. Debts, being the sole source of interest, must never die. They are nourished by fresh advances, and should the yield of interest become a problem, the debt may suffer a conversion, or even a temporary suspension in desparate cases. The cancellation of a debt ranks as a defeat for the bankers concerned.

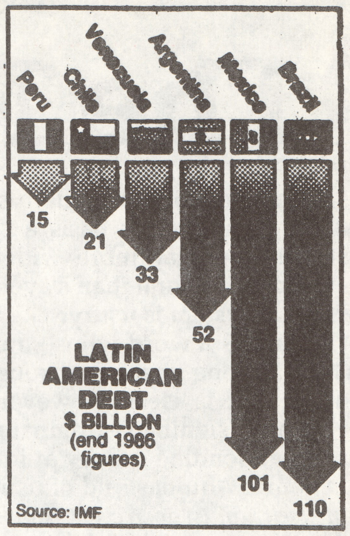
Here is the very root of the problem. Interest is obtained by trading upon the necessities of others; hence the aim of money lenders is to create conditions which will force the public to come to them – **and stay with them** – for loans.

In an advertizement in the *Sunday Times* of October 4th, Premier Portfolio of Reading urged readers to *"borrow 5,000 for only 69.25 a month"* by paying interest only. So after 10 years (the maximum loan period), the hapless debtor will have paid 8,310 in interest and **still** have a capital debt of 5,000! And the loan company calls this racket *"The Freedom Loan"*!

Writ large, the situation is repeated in the telephone-number loans and elastic repayment deadlines that characterize the debtor's money- goround in Latin America. Today, practically every nation in South America is groaning under the burdens heaped upon them by the usurers of the World Bank and International Monetary Fund. Brazil is currently $4 billion in arrears, having paid neither interest nor principal on its $68 billion foreign bank debt since February 20th. So a quick 'top up' loan of $7.2 billion was forecast in *The Times* in September to enable the unfortunate Brazilians to "re- finance" their debt!

Presumably there will come a time when the amount of interest payable on a nation's accumulated debt will exceed the financial value of the total income of the population. Usury *reductio ad absurdum!* What then?

Another fundamental tenet of the financier's faith is that once a loan has been made, the purpose for which the debt was created is immaterial. Thus it comes about that we are **still** paying taxes to provide interest due on money which our



Dying of Usury

forefathers subscribed to pay for the battle-cruisers which blew up at Jutland in **1916**.

EVERY BRITON'S HERITAGE

And so debt, which like poverty, should be the complaint of occasional victims of misfortune and no more, is now the normal life-long state of us all. As the veteran monetary reformer, Arthur Kitson, put it in *The Money Question*: *"Usury knows no period of depression, no time of stagnation, no failure of crops, no unfortunate speculations, no condition of ill-health and inability to produce. It takes no holiday, and refuses even to keep the Sabbath. It forever goes on as regular as time, and as relentlessly as gravitation, counting and adding to men's burdens, piling them higher and higher."*

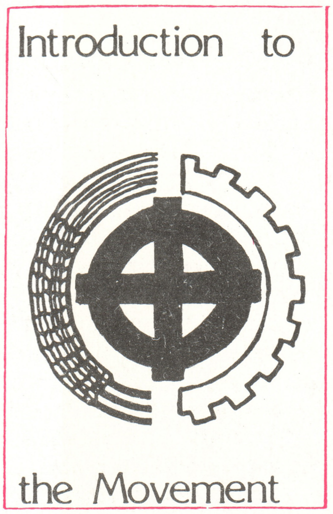
Even if money were maintained at a stable level and controlled by bankers amiably disposed towards us, our ever-widening burden of debt would be a menace. But with money controlled by interests inimical to popular well-being and subject to violent, artificially-induced variations in value, we would seem to be almost wholly at the mercy of our enemies.

Nevertheless, our strength is in our convictions. We are *not* hoodwinked as are so many of our countrymen. When eventually our revolutionary struggle for a New Social Order is over, the wealth of our nation will be counted, not in figures in books or computers, but in the strength and skill of our people and in the resources obtainable from our land that comprise evey Briton's heritage. Then Nationalism will rule, *not* usury.

The Distributist League

FORGING A REVOLUTIONARY ETHOS.

Tapes



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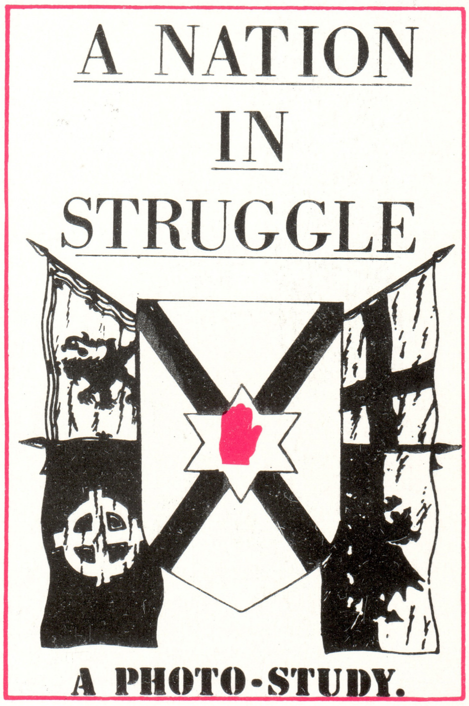
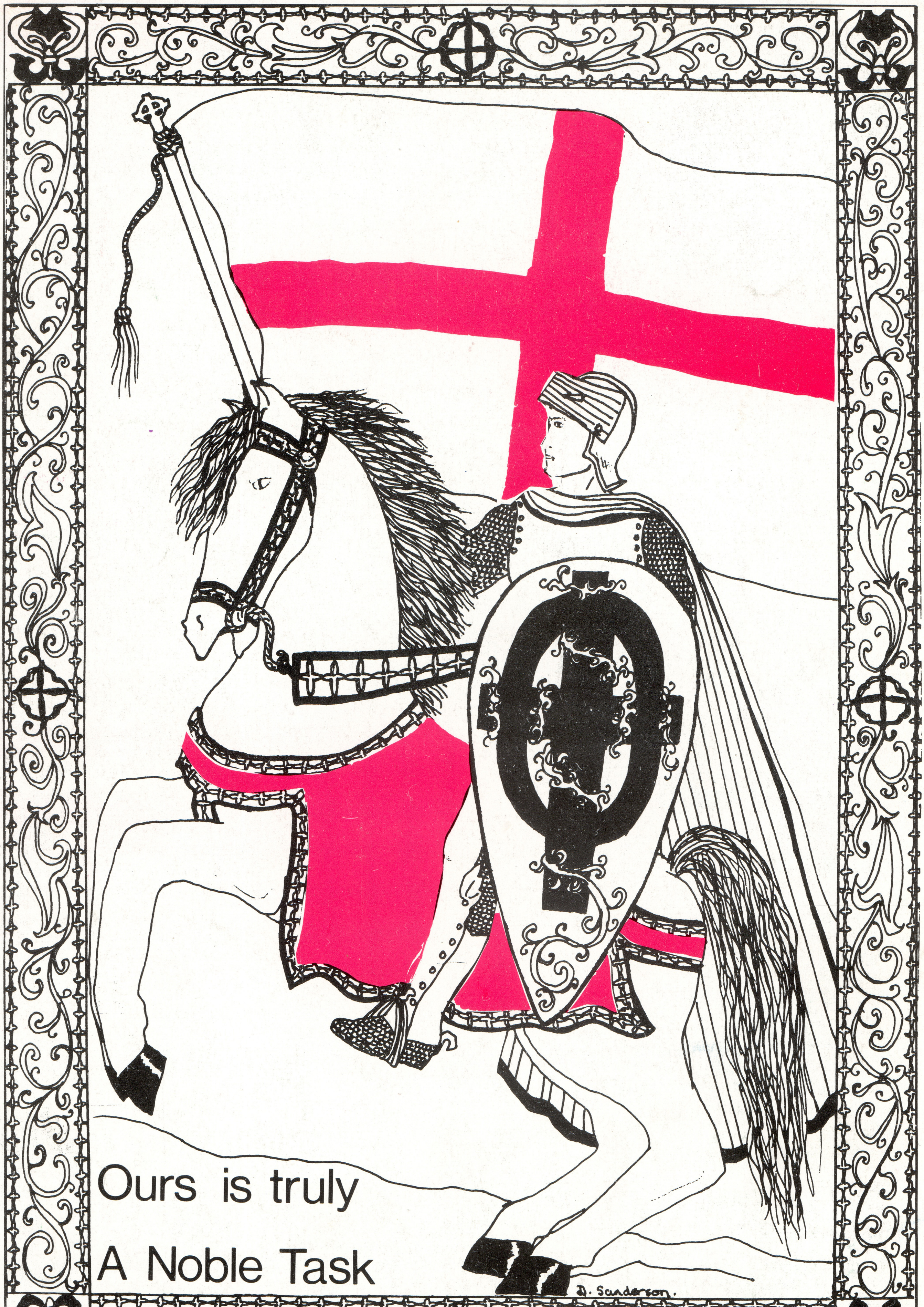
Leather key fobs. Carrying the slogan *A Nation Reborn* on a blue and chrome disk set on black leather, these excellent fobs are available for £1.75 including postage from: **Southwark NF, P.O. Box 383, London, SE22.**

Booklet

Just published by Cardiff NF, *A Nation in Struggle,* is a photo-study of the situation in Ulster. With a two colour cover, each photograph carries a text explaining this complex situation. A must for all loyalists! Send cheques/postal orders for £ 1.50 including postage to: **Cardiff NF, P.O. Box 340, Cardiff, CF1 7UX.**




Ours is truly
A Noble Task
D. Sanderson.